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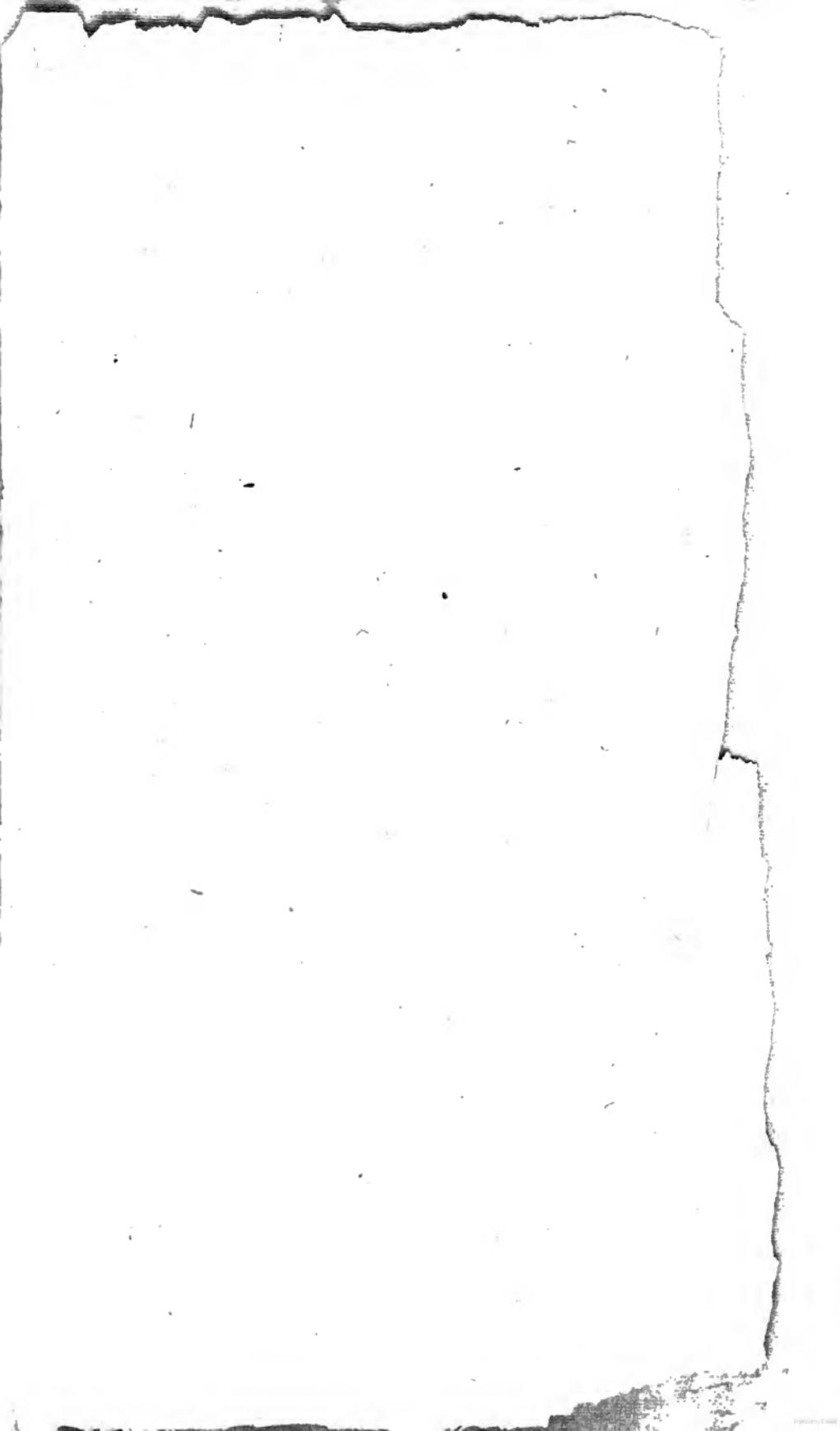
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THE PRESERVATION OF  
PARK STREET CHURCH  
BOSTON, 1903





PARK STREET CHURCH, BOSTON.

THE  
PRESERVATION OF PARK STREET  
CHURCH BOSTON

ISSUED *by the* COMMITTEE FOR THE PRESERVA-  
TION OF PARK STREET CHURCH, OCTOBER, 1903

Boston --  
U.S.

BOSTON  
GEO. H. ELLIS CO., PRINTERS, 272 CONGRESS STREET  
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P. H. Tufts.

## **WHY PARK STREET CHURCH SHOULD BE PRESERVED.**

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**I. Civic beauty is a valuable asset, and it is good public policy to expend money to make the city more beautiful and more attractive. This is a principle which has long been recognized.**

1. It contributes to the happiness and health of her citizens.
2. Boston has spent millions of dollars on its park system, and the Metropolitan Park District has spent many millions more.
3. The limitation of the height of buildings on parks and streets, and the prohibition of bill-posting on or near parks, is a recognition of this principle.
4. Many millions have been expended to protect the beauty of the State House. Upon both sides large areas have been taken for parks, and upon one side the height of buildings has been restricted to seventy feet.
5. The projected Charles River basin illustrates the principle.
6. The Hooker, the Shaw, and the Channing monuments, the mural decorations of the Public Library and the State House, and countless other architectural and artistic features of the city are predicated upon this principle.
7. It is of value to the citizens of Boston from a financial point of view. Every merchant and hotel-keeper realizes that he derives pecuniary benefit from historical and architectural monuments, which add charm and attractiveness to Boston as a convention city.

8. The establishment of an Art Department for the city of Boston by the legislature of 1898 was a recognition of this principle.

**II. If an office building is erected on the site of Park Street Church, the vast investment of the people's money expended in the effort to make Boston more attractive will be damaged to an appreciable extent. It is the acme of foolishness to spend millions to beautify your city, and then to stand by without remonstrance while that beauty is injured.**

**III. It is essential that a monumental public building of some kind should stand on the site of Park Street Church.**

1. The importance of the site was recognized by the founders of the church. It was not intended originally to build a steeple, but *the public demand* was so strong "that a building occupying a position so conspicuous and imposing as this, and commanding such an extensive view in all directions and itself so prominent a mark of observation from all parts of the town and surrounding country, should be thus ornamented, it was determined that one of extraordinary proportions, extending much farther into the skies than was elsewhere to be seen on the peninsula, should be placed upon the meeting-house, as it were to serve as an index for all wayfaring pilgrims, pointing to that heavenly home to which the lessons and ministrations in the tabernacle below so distinctly directed. Indeed, there is a tradition now extant, and reasonably well authenticated, that one of the subscribers made it a condition of his gift that the amount of his subscription should be thus expended." (*Memorial of the Semi-centennial Celebration of the Park Street Church and Society.*)

2. The following condition appears in the original deed from the town: "Upon condition that all buildings to be erected on the said bargained premises shall be *regular and uniform* and of brick and stone and covered with slate or tile or some material that will resist fire." This shows that as early as 1795 the

citizens of Boston realized the necessity of having an ornamental structure on this site.

3. It is seen by more people to-day than any other building in the city: many more people pass the subway entrances and exits at this corner than pass any other point in the city. It is the most prominent feature in the landscape except the State House. With this one exception, it is the focal centre of more beautiful vistas than any other monumental building in Boston. It is visible from Commonwealth Avenue, as one looks across the trees of the Common and Public Garden. It adds a great charm to the view one gets looking up Tremont Street. When Mr. Huntington, the leader in the project for filling in the Back Bay, was asked for instructions with regard to laying out Columbus Avenue, he said, "Sight it exactly for the Park Street steeple"; and to-day one of the finest views of the church is to be obtained from Columbus Avenue.

4. It is almost exactly in the centre of the peninsula, and it is situated on one of the principal streets of the city.

5. The Old Granary Burying-Ground would be spoiled if anything but a church stood on this site.

6. The view of the State House would be irreparably spoiled if a high office building were placed on this site, because a high building here would mean high buildings the whole length of Park Street; and an optical illusion would be produced by this long high line which would make the wings of the State House appear to go up in the air.

7. A monument on this corner constitutes a part of the beauty of the Common. It stands at the head of the Common, and, as such, it stands also at the head of our city park system.

8. The peculiar charm of Boston lies in the fact that the centre of the city is so attractive. No other city in the world can boast of such a park area in so central a position. *The distinctive feature in Boston's attractiveness would be marred by the use of Park Street corner for any other than monumental purposes.*

9. If you do not have a monumental building on this corner, you weaken the hold on the Common, and make it easier for the

projected extension of Columbus Avenue and Commonwealth Avenue across the Common. *This would mean the utter destruction of the peculiar charm of Boston.*

**IV. Park Street Church is the monument which should stand upon this site.**

**It already stands there, and it will cost less to retain it than to build another monument in its place.**

**It is a beautiful structure. The steeple is graceful, refined, and dignified. The facade presents a wonderfully fine solution of a difficult problem, and commands the admiration of all architects and artists.**

1. "It is of brick with a fine spire." (King's Handbook of Boston, 1889.)
2. In Hayward's Massachusetts Gazette (1846) the church is described as "this beautiful house," and "the body of the house is very handsome."
3. "For a long time the handsome spire of Park Street Church was the highest object seen in approaching the city. As one of the monuments of the Common, it is inseparable from the landscape, the slender, graceful steeple rising majestically above the tree-tops from any point of observation." (Drake's Old Landmarks of Boston, 1900.)
4. "The conspicuous feature of the church on its completion was, as now, its tall and graceful spire. Until the building of the Somerset Street Church on higher ground, this spire was the highest in town." (Bacon's Dictionary of Boston, 1886.)
5. "The greatest care was bestowed upon the fashioning of the tall and graceful spire." (Boston, Illustrated, by Bacon, 1893.)
6. Charles A. Cumming, in the chapter on "Architecture in Boston" in the Memorial History of Boston, says that the steeple of Park Street Church is of "unusual height and of remarkable grace of composition."
7. "The steeple also has undergone a most thorough repair,

and bids fair to stand many years an ornament to the city, and the first endeared object to present itself to the eye and gladden the heart, not only of the home-bound mariner, but the weary traveller from any region or direction whatever." (Semi-centennial Celebration Memorial of Park Street Church, 1859.)

**V. But, even if the site were not so important and the church of such architectural value, its historic associations alone would almost justify its preservation.**

Park Street Church is identified with no less than six important movements in American history: the revival of Trinitarianism, or Calvinism; the inauguration of foreign and home missions; the growth of church music; the anti-slavery agitation; the peace movement; the introduction of Sunday-schools; and several other educational and reformatory movements.

1. The very purpose for which the church was founded was to combat the Unitarian invasion which followed the Revolution. Only one Congregational church in Boston, the Old South, remained true to the old doctrines, and even that had so little of the "spirit of revival" that it would not countenance an evening prayer-meeting. Dr. Edward D. Griffin, the first pastor, was a professor at Andover Theological Seminary, then recently founded for the same purpose. The sermons of Dr. Griffin and those of his successors were notable for their eloquence and for their influence in reviving the old doctrines. Unitarians and Trinitarians alike may now take the pleasure, which is the historian's, in reviewing this conflict at a time when each prefers the name "Congregationalist," and each looks forward to the near future when they shall worship God together, and when the Unitarian, perhaps more than the Trinitarian, is reviving an interest in the life and teachings of Calvin, whose memory each reveres.

2. It has been pre-eminently a mission church. About five months after the dedication of the church, Dr. Griffin took part in the ordination of the first missionaries of the American

Board for Foreign Missions; and in the latter part of 1811 the Foreign Missionary Society of Boston was formed in the church. In 1826 the idea of a national society for home missions was suggested at a meeting held at the house of a member of this church, which led to the formation of the American Home Missionary Society of New York.

The Sandwich Island Church was actually constituted in the vestry of Park Street Church, several natives being present,—one of the most interesting and important events in the history of missions.

The church has furnished many missionaries and officers for the various missionary associations, and has raised many thousands of dollars for the work.

3. The choir of Park Street Church was famous; and, before the organ was put in, it was accompanied by an orchestra consisting of a flute, 'cello, and bassoon. This choir was the nucleus of the Handel and Haydn Society, founded in 1815. The name of Lowell Mason, the music-master of Boston who composed so many of our old classic church tunes, is associated with the church. Our national hymn, "America," written by Rev. Samuel F. Smith, was given for the first time by Dr. Mason at a children's celebration here on July 4, 1832. Dr. Hale was present.

4. The patriotic sermons of the Civil War preached here by its pastor, Dr. A. L. Stone, have been called "a part of Boston history." Here on July 4, 1829, William Lloyd Garrison, then not twenty-four years old, gave his first public address in Boston against slavery. Whittier was present, and an original hymn by Rev. John Pierpont was sung.

5. This was the regular meeting-place of the American Peace Society for many years. In 1849, when the annual convention was first held there, Charles Sumner gave his great address on "The War System of Nations."

6. One of the first Sunday-schools in America was started in this church in 1817. William Thurston was the first superintendent of the school, which was established in the town school-house on Mason Street. The school was not held in

the vestry until 1829. At one time one hundred members of Park Street Church were teaching Sunday-schools in other churches.

7. In 1815 the American Educational Society was formed in the vestry of the church. The Prison Discipline Society, which has done such a beneficent work, was started by a member of this church, Rev. Lewis Dwight, in 1824. Dr. Hale's Lend-a-Hand Society has for years held its meetings here.

8. In 1826, at the request of Dr. Edwards, the first meeting for conference on the subject of temperance reformation was held in the vestry, and resulted in the formation of the American Temperance Society and other associate societies.

**VI. It represents an important and distinct period in the history of Boston,—a period of which few landmarks survive; and it should be preserved as a memento of that period.**

1. When the church was built in 1809, Boston still retained the character of an old English market town. There were no curbstones to mark the line between sidewalk and street. The cows were still driven to the Common for pasture, the town-crier still performed his duties, and the old tavern signs still hung over the cobblestone streets.

2. There were only two houses of more than one story on Common Street. Colonnade Row had not been built. Boston was then a city of gardens. There were only a few residences on Beacon Hill: the western slope was a series of terraces. The present commercial business section of the city still retained its residential character, with its old-fashioned gardens, trees, and churches.

3. Tremont Street was called Common Street; Park Street, Sentry Street; and Washington Street was Orange Street, Newbury Street, Marlborough Street, and Cornhill, after the London fashion of giving different names to different blocks of the same street.

4. This was the period of the flat-roofed colonial mansion of three stories, such as you see in Salem, Portsmouth, and

elsewhere. The State House had only recently been completed. The City Hall, Custom House, Old Court House, Quincy Market, St. Paul's Church, and many other old buildings had not then been built.

5. In 1809 the embargo was repealed. James Madison was President; Christopher Gore, Governor; John Marshall, Chief Justice; and Charles Bulfinch, chairman of the selectmen. Boston was only a town then,—a town of about 33,000 inhabitants living in about 7,000 dwellings. The men still went to the Common on election days to cast their votes. The population of the United States was only 7,239,822.

6. The railroad, telegraph, telephone, factory, modern machinery, electricity, cast steel, and countless modern inventions were unknown. The year before, it took Dr. Hale's father two days to travel from Northampton to Boston, now a journey of an hour and a half.

7. James Freeman was preaching in King's Chapel, William Ellery Channing in Federal Street Church, and Emerson's father in the First Church.

8. 1809 was the year in which Oliver Wendell Holmes, Edgar Allan Poe, and Abraham Lincoln were born. Theodore Parker, Asa Gray, Charles Sumner, Wendell Phillips, and Harriet Beecher Stowe were born in the next two years.

9. Washington Irving was then twenty-six years old; Cooper was twenty; Henry Clay, thirty-two; and Webster, twenty-seven. Twelve out of the sixteen members of Washington's two cabinets were living, and thirty-three out of the fifty-five members of the Constitutional Convention.

10. This was the period of Ralph Waldo Emerson's boyhood.

#### **VII. It is one of the best examples of Georgian architecture.**

1. It is the finest of the few Wren spires left in America to-day.

2. It shows how the old American architects adapted to American conditions the classic forms which Inigo Jones and Sir Christopher Wren had introduced into English architecture.

3. Mr. Edmund M. Wheelwright, a prominent architect of Boston, makes the following statement on this point:—

"The tower and spire of Park Street Church was evidently suggested by St. Bride's, Fleet Street, which was designed by Sir Christopher Wren. The motive of this design was not original with Wren. It is found in mediæval churches of North Italy. Wren treated this North Italian motive with classical forms, but otherwise followed more closely his model than did the designer of our Boston church. The fine proportions of Park Street tower and the subtle variety in plan of the successive tiers of the spire and the graceful treatment of their classical orders are not found in Wren's design. St. Bride's is wholly of stone, while *the spire* of Park Street Church is of wood. This lack of monumental dignity finds full compensation in the organic character of its work in its grace and beauty.

"The designer of Park Street Church recognized fully the nature of the material he used in his spire. He rejected a treatment suitable only for stone, and by the attenuation of the columns and the refinement of the mouldings gave to his wooden structure his fitting expression.

"This refinement of classical forms in wooden construction is so rare, except in New England work of the eighteenth and early nineteenth centuries, that it may be fairly held as our sole distinctive contribution to architectural art. The culminating and most beautiful example of our wooden Renaissance architecture is, in my opinion, the spire of Park Street Church.

4. Peter Banner was the architect, and Solomon Willard carved the capitals of the steeple.

5. "This edifice is delightfully situated at the bottom of Park Street with the front on Tremont Street, and commands an entire view of the Common and the scenery south-westerly beyond Cambridge bay. The tower is 72 feet in height, and 27 by 31 in breadth, of the Doric order. On each side of the tower is a circular vestibule of two stories, containing stairs to the galleries. This and the tower ornamented with four columns of 35 feet, and the vestibule, is crowned by an elegant pediment

and balustrade, and the windows and doors are enriched by sixteen columns of the same order. The tower supports a square story for a bell, 8 feet high and 20 feet square, with four large circular windows, eight columns on pedestals of the Ionic order, with corresponding pilasters, crowned by four pediments and cornices. On this stands an octagon, 25 feet high and 16 feet from side to side, with four circular windows, ornamented with 8 Corinthian columns, with appropriate embellishments. This supports another octagon of 20 feet, 12 feet and 6 inches from side to side, with the same number of columns and windows of the Composite order. On this stands a base for the spire, 11 feet from side to side and 9 in height, with 8 oval windows. From this rises an octagonal spire of 50 feet with a collar midway 9 feet 6 inches at its base, and diminishing gradually to 18 inches at the top, crowned by a ball 6 feet above, with a vane representing a blazing star. The height of the vane from the street is 217 feet 9 inches, which is about 10 feet higher than the top of the State-house." (Bowen's Picture of Boston, 1833.)

6. Olof Z. Cervin, in "The Georgian Period," says that the steeple of Park Street Church is "one of the finest" of its period in America (1902).

7. The Guide Book issued by the National Educational Association (1903) says: "The Park Street Church, with its graceful spire, picturesquely finishing the corner of Tremont and Park Streets, . . . is the best example remaining in the city of the early nineteenth-century ecclesiastical architecture."

8. Another article in "The Georgian Period" speaks of "the New England spired towers" as "typified by Park Street Church, Boston."

VIII. Many of the arguments for the destruction of the Hancock House and the Old South Church were similar to those now used for the destruction of Park Street Church. In the case of the Hancock House, which was only thirty-two years older than Park Street Church is to-day, these arguments prevailed; and there is no one now who does not lament it.

On the other hand, it is a source of constant satisfaction and congratulation that wiser counsels prevailed in the case of the Old South. No one regrets the price paid for its preservation.

IX. It must be remembered that one hundred years from now there will be no question as to the historic value of Park Street Church, and we must not forget our responsibilities as trustees of such memorials and historic spots for future generations.

X. But, even if there were no pecuniary gain, the natural pride which one feels in having his own appear well before the world is sufficient incentive for preserving this corner for monumental effects.

It is recorded that Boston was the first city in America to develop a pride in her landscape, and she is often held up as an example of a city which preserves its antiquities and its architectural monuments for future generations.

A recent example of this is found in "The Georgian Period":—

"So many associations of a varied and always tender kind cluster about a church fabric that it is particularly easy to keep it in existence, and from the many interested procure the needed money to keep it always in repair. Perhaps the most significant instance of this appreciation is the refusal within a year by the congregation of St. Paul's Church, Boston, to part with that building—not a very antiquated one—and its site, for a million and a half of dollars, so that a great temple of trade might be

built in its place. It is to be hoped, then, that just as these old church buildings are preserved and cherished with such tender solicitude by the descendants of the original congregation, and just as the various societies of Sons and Daughters of the Revolution and similar patriotic bodies are preserving, repairing, and converting to museum purposes these semi-public buildings and houses which have historic and architectural worth, some similar organization will take it upon themselves to preserve the interesting buildings in Pennsylvania once occupied by communal sectaries of one kind or another."

**XI. Park Street Church is indissolubly bound up with the very thought of Boston in every mind.**

1. William Dean Howells, in his "Literary Boston as I Knew It," makes a sketch of Park Street Church one of the illustrations.

2. Hawthorne, in his "American Note-books" (1850), described the view from his windows on West Street. After dwelling on the grass plots and gardens in the foreground, he writes: "The upper part of the spire and weather-cock of the Park Street Church appear over one of the houses, looking as if it were close behind. It shows the wind to be east now. A puff of east wind shakes off some of the withering blossoms from the cherry-trees."

3. Oliver Wendell Holmes, whose father was a member of the council which constituted the church, used its familiar spire as a unit of measurement in the "Professor at the Breakfast Table" (1859). He said, "I tell you what, the idea of the professions digging a moat around their close corporations like that Japanese one at Jeddo, on the bottom of which, if travellers do not lie, you could put Park Street Church and look over the vane from its side and try to stretch another such spire across it without spanning the chasm,—that idea, I say, is pretty nearly worn out."

4. There is a legend that Ralph Waldo Emerson hid the apples which he had stolen from a neighboring orchard in Park Street Church, when pursued by the town constable.

5. In "A Rhymed Lesson," a poem read at a meeting of the Boston Mercantile Association, Oct. 14, 1846, Holmes refers in turn to the various churches, calling the Park Street Church "The Giant":—

"The air is hushed ; the street is holy ground ;  
Hark ! The sweet bells renew their welcome sound ;  
As one by one awakes each silent tongue,  
It tells the turret whence its voice is flung.

The Chapel, last of sublunary things  
That stirs our echoes with the name of Kings.

. . . . .  
The Giant, standing by the elm-clad green,  
His white lance lifted o'er the silent scene,  
Whirling in air his brazen goblet round,  
Swings from its brim the swollen floods of sound."

**XII. The congregation and society of Park Street Church itself should be anxious to save the church, and should make every effort to that end.**

1. Because of the varied and tender associations which cluster about the old church.
2. Because of the respect due the wishes of the denomination and the public.
3. Because it was the desire of the founders of the church, and their wishes should be paramount, since it was they who made the sacrifices—and there were sacrifices—upon which the church was founded.

The following is quoted from the dedicatory sermon of Dr. Edward Dorr Griffin, the first pastor of the church: "Should this church stand a *century and a half* and its seats be generally filled, how many thousands will hear the Gospel within these walls! Millions of times will all those thousands look back from eternity to this house, with inconceivable pleasure or pain. By all those thousands the effect of its erection and dedication will be felt, millions of ages after this world is no more. . . . I am prompted not less by justice than by feeling to command in

terms the most respectful the exertions which have been made by the proprietors of this house. That so small a number of men should complete so spacious and beautiful an edifice in the course of eight months is a wonder which has no parallel in the history of American churches. *May this structure long stand a monument of their liberality and zeal for the worship of God; and may they and their children, and their children's children, find within these walls the means and earnest of eternal life!"*

4. Because it was the church of their mothers and fathers, whose desire it would be to preserve the church.

The following is quoted from the published account of the semi-centennial celebration of the Park Street Church held in 1859. After reciting the reasons for building the spire, it continues: "Be this as it may, few, if any, ever regretted the determination, and *none, it is hoped, would wish to remove from the building the interesting structure so long the delight and wonder of visiting strangers. May it remain for ages to come a relic of the past and a pleasant remembrance of our fathers.* For nearly half a century this *majestic spire* has withstood the burning heat of summer's sultry sun and the freezing cold of inclement winters. The storms have raged, and northwest winds have roared around it; gales which have uprooted the massive elms of our magnificent Common have passed it unheeded; even the earthquake's shock and the lightning's fiery blast have shaken, yet spared it; and Time, old Time, which subdues all things, has laid a gentle hand upon its head, and its pride has not been bowed. *What time and the elements have suffered to endure, let man preserve."*"

### **XIII. The Congregational denomination as a whole should be anxious to keep the church.**

1. It was the centre of the most notable movement in the history of the denomination in America,—the struggle with Unitarianism.

2. It has been at the front in the missionary work of the denomination.

3. It is the mother of several Boston churches,—Essex Street Church (1819), Hanover Street Church, now Bowdoin Street (1825), Pine Street and Salem Street churches (1827), Central Church (1835), Mt. Vernon Street Church (1842).

4. The general reasons here given should appeal to the denomination.

**XIV. The public have such a deep and material interest in preserving Park Street Church that the society and congregation are morally bound to respect public opinion.**

1. Churches are quasi-public property. The law looks upon them as devoted to a public use; and, even before they were expressly exempted from taxation by statute, they were exempted at common law as being in the same category with other public works, such as city halls, school-houses, etc.

2. One reason for exempting church property from taxation is its architectural value. The words "houses of religious worship" have been construed to include the land around such houses reasonably necessary for their convenient use and for "*appropriate and decent ornament.*"

3. Whatever the reasons are, it is a fact that the public confers special favors upon church societies; and out of those favors arise corresponding obligations on the part of the church societies to respect the wishes and welfare of the public.

4. The unearned increment which has accrued to Park Street Church, which the public has produced, and which it refrains from taxing, amounts to nearly a million dollars, and the unpaid taxes to about half a million.

5. The moral obligation to the public is made a legal obligation in some States.

(a) In New York a public hearing is assured by the provision that no church property can be sold without leave of court. The petition of the church society must be authorized by a vote of two-thirds of the society. It must state the exact financial condition of the church and the purposes to which the money received from the sale is to be applied.

- (b) There is a similar provision in the Code of Virginia.
- (c) In England no parochial property can be sold except with the consent of the majority of the rate-payers and property owners of the parish.

**XV. That the public are in favor of saving Park Street Church is shown by the unusual amount of newspaper space given to the subject and by the eagerness with which the public has offered subscriptions for preserving the church.**

**XVI. Statement of Facts as to the Preservation Movement.**

On Dec. 9, 1902, the Springfield *Republican* announced that Park Street Church, Boston, was to be sold and an office building erected on its site. This was the first intimation the public had of the sale. A syndicate called the "Park Associates Trust" had offered \$1,250,000 for the church property. Deacon D. Chauncey Brewer, who is a son-in-law of Dr. Withrow, the pastor, acted for the church. A check for \$25,000 was to be paid down as a forfeit, \$300,000 was to be paid on April 1, 1903, another payment was to be made on Jan. 1, 1904, and the last on July 1, 1904.

This offer was accepted by the society at a meeting held on Dec. 11, 1902. The deed of the Park Associates Trust bears the same date. The agreement of sale is also dated Dec. 11, 1902, and is signed by Charles S. Lewis, treasurer of the society, Frank B. Ingalls, clerk of the society, D. Chauncey Brewer, chairman *pro tem.* of the Prudential Committee, and by the trustees.

On Dec. 13, 1902, the church held a meeting at which it ratified the action of the society. Upon the aforesaid agreement of sale under date of Dec. 16, 1902, appears the indorsement of the church signed by John E. Parker, Frank W. Wyman, and William G. Usher, clerk.

On December 17 the trust deed and the agreement of sale were simultaneously recorded in the Registry of Deeds. The terms of the agreement were contained in the offer which was

filed with the Mercantile Trust Company, and was not open to public inspection.

As soon as the news of the sale was confirmed, the remonstrance of the public began. Newspapers all over the State and country went on record as opposed to the destruction of such a notable landmark. Letters appeared by Mr. Edwin D. Mead, Mrs. Alice N. Lincoln, Mr. Prescott F. Hall, Mr. Joseph Lee, Dr. A. A. Berle, and numerous others. Those who had written public letters were constantly in receipt of communications from all over the country, asking that something be done to save the church, many offering money for that purpose.

At last an effort was made to bring together for concerted action those who were anxious to preserve the church, and a meeting was held Jan. 14, 1902, upon the call of Dr. L. Vernon Briggs, at 208 Beacon Street. He stated that \$100,000 had been offered as a foundation for subscriptions. It was voted that Dr. Briggs should appoint a committee of ten to do what they could to save the church. This committee was subsequently increased to eighteen.

Many schemes for saving the church had been suggested, and the committee immediately set to work to consider the feasibility of each. Many people were interviewed and much data collected. The church was carefully measured and plans drawn. Estimates were obtained for rentals under various conditions.

A letter containing return postal cards asking for an expression of opinion was widely circulated. The returns were very encouraging, and two hundred and twenty-five persons offered to subscribe.

An unsuccessful attempt was made to get the legislature to authorize a taking by the State, either to provide accommodations for the various departments or for the Metropolitan Parks District; the State to pay for it in the first case, the Metropolitan Parks District in the second,—in the latter case \$200,000 to be raised by private subscriptions.

The hearing held on Feb. 27, 1903, before the Committee in the State House was so crowded that it was necessary to move to a larger room. The subject was presented by Dr. L. Vernon

Briggs, Mr. Prescott F. Hall, Mr. Alexander S. Porter, Mrs. Alice N. Lincoln, Dr. Henry P. Bowditch, Mr. Edwin D. Mead, Mr. John L. Faxon, Mr. Henry D. Tudor, Mr. Edward H. Chandler, and others. The hearing was well reported throughout the State, and was a great factor in formulating public opinion.

On March 6 a meeting was held at the Parker House, at which Hon. Winslow Warren presided. Dr. William Everett delivered the principal address, an eloquent appeal for saving the old church. Speeches were made by Mr. A. A. Woodruff, Secretary Elwyn G. Preston of the Chamber of Commerce, Mr. John C. Cobb, and Mr. R. Clipston Sturgis. It was announced that Messrs. Lee, Higginson & Co. would take charge of the subscriptions. The great interest manifested in this meeting and the favor with which the speeches were received again showed that public opinion was strongly in favor of saving the church.

Public opinion and the stringency of the money market together made it impossible for the syndicate to sell its stock. It failed to meet the first payment on April 1, and announced that it was out of the deal. The papers proclaimed that Park Street Church was saved, thus indicating that the public felt certain that the society would thenceforth realize its duty to preserve the church.

On June 30, 1903, however, a special joint meeting of the church and society was held in the vestry. Full power was given the society to dispose of the church. An unsuccessful effort was then made to get the society to delegate its powers to a committee of which Deacon Brewer was to be chairman.

XVII. The following letter has been sent by the Preservation Committee to all the members of the society and to members of the congregation whose addresses could be obtained:—

*My dear Sir,—*Owing to the fact that the efforts on the part of the Committee for the Preservation of Park Street Church have not up to the present time been wholly successful, and to the fact that various interesting events have occurred within the last six months, the Committee has thought it advisable to prepare a pamphlet in which the history and present status of the effort to preserve the church are clearly set forth for your benefit. The public-spirited attitude of the congregation and society of Park Street Church is the strongest support of the movement to save the edifice, and we believe that there is a majority, both of the congregation and of the society, which would like to have the church saved if possible.

Whatever disposal is finally made of the church, it will be regarded by the citizens of Boston and many other places throughout the country who are anxious to preserve this fine and interesting old landmark as representing the action and wishes of the majority of the present owners.

We beg you to read and consider carefully the statements set forth in this pamphlet and to co-operate with this Committee which represents the universal sentiment in favor of preserving Park Street Church.

Very sincerely yours,

THE COMMITTEE FOR THE PRESERVATION  
OF PARK STREET CHURCH

By MYRON E. PIERCE,  
*Secretary.*

50 STATE STREET, BOSTON.

## I. FACTS AS TO PARK STREET CHURCH.

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### THE LEGAL TITLE.

The Park Street Church lot, containing about 9,440 square feet, upon which the Old Granary stood, was sold by the town at public auction Nov. 9, 1795, to General Henry Jackson for \$8,366.66, or a little over 88 cents a foot.

In 1798 Jackson conveyed it to trustees for the sole and separate use of Hepzibah C. Swan, wife of James Swan, with the power of disposing of it as if she were unmarried.

In 1809 Hepzibah C. Swan conveyed it to John T. Sargent, John C. Howard, William Sullivan, and their wives, who in turn on April 13 of the same year sold it to William Thurston, John E. Tyler, Caleb Brigham, Daniel Baxter, Josiah Bumstead, Joseph W. Jenkins, Ebenezer Parker, Henry Homer, Andrew Calhoun, George I. Homer, Aaron Hardy, John Holbrook, and William Ladd for \$20,000. The deed was made out to Caleb Brigham, bookseller, Andrew Calhoun, merchant, and William Thurston, Esq., trustees of Park Street Church.

On April 14, 1809, these trustees gave a mortgage to John C. Howard, John Turner Sargent, and William Sullivan for \$16,000, payable one-third a year for three years at 6 per cent. This mortgage was discharged Oct. 23, 1824. Jan. 14, 1810, under direction of the said purchasers, the three trustees sold to Samuel H. Walley, who in turn conveyed the property on Jan. 17, 1810, to the purchasers upon certain trusts. These trusts left the naked title in the purchasers as trustees, and gave almost the entire control of the church to the male church members. They chose the minister, and through the Prudential Committee or Committee of Deacons made all repairs and alterations, disposed of the pews, and received all rents and profits from the church and land. This was the form of trust

deed ordinarily used at that time, but the exclusion of the pew-holders from the control of the church proved unsuited to New England conditions, and, following the example of many other churches, Park Street Church went to the legislature in 1835 and got an act of incorporation, which made the pew-holders and their successors (not the church members) a corporation with the powers and duties of religious societies. The power to dispose of the church and church property is expressly given to the corporation. The official title of the corporation is "The Park Street Congregational Society."

The surviving trustees under the original trust deed and the church by its authorized clerk and treasurer then (August, 1835) conveyed the church and land to the new corporation free of the old trusts and charged with new trusts. The society assumed the debts of the church and pew proprietors; the church has the sole right to supply the pulpit when there is no settled minister; the church has the exclusive right to nominate a permanent minister, but he cannot be called unless the society concurs, and the salary is fixed by the society.

The meeting-house may at any time be used by the church, but never for other than religious purposes, except by a two-thirds vote of the male members at a joint meeting of church and society.

The Home Savings Bank of Boston holds a mortgage on the church for \$55,000, dated July 15, 1897, payable in five years at 4 per cent.

The lot is here described as bounding: southeasterly by Tremont street, eighty feet; southwesterly by Park street, one hundred and eighteen feet; northwesterly by land formerly of Edmund Dwight, eighty feet; northeasterly by the Old Granary Burying-ground.

All deeds and contracts under the by-laws of the society must bear the corporate seal of the society, and must be signed by the treasurer and clerk. Each pew-holder is entitled to one vote.

## THE ORGANIZATION OF PARK STREET CHURCH.

[*Boston Journal.*]

Park Street Church was organized in 1808. A little group of nine members came out from the parent Old South Church under the prompting of a revival movement. The Old South was at this early date the only evangelical Congregational church in Boston, but it was not of deep enough dye to suit those nine people who had experienced "new birth," and they conceived the idea of forming a congregation of their own.

So zealous were they that a subscription of \$40,000 was soon pledged for church purposes, and the February after their withdrawal the church was actually organized by Rev. Dr. Morse of Charlestown, the father of the inventor of the electric telegraph, and Rev. Dr. Holmes of Cambridge, the father of the witty Autocrat.

When the corner-stone for the house was laid, May 1, 1809, Dr. Morse preached the dedication sermon. The building was erected at a cost of over \$70,000, and dedicated Jan. 10, 1810. Five members were added to the original nine at this time. Thus, with less than a score of zealous souls, the Park Street Church began its long and prosperous life.

## PARK STREET SOCIETY.

[STATUTE OF 1835, CH. 81.]

APPROVED MARCH 27, 1835.

### AN ACT

*To incorporate the Park Street Congregational Society.*

§ 1. Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, that the proprietors of pews in Park Street Meeting-house, in the city of Boston, and their successors, are hereby made a corporation, by the name of the Park Street Congregational Society, with all the powers and privileges, and sub-

ject to all the duties and liabilities by law incident to religious societies legally established in this Commonwealth.

§ 2. Be it further enacted that said society shall have power to take, purchase, and hold the said meeting-house and other estate real or personal for the use of said society and the minister thereof, and the same to sell, mortgage, or otherwise dispose of, as they may see fit; provided the income thereof, exclusive of their meeting-house, and land under and adjoining the same, shall not at any time exceed the sum of three thousand dollars annually.

§ 3. Be it further enacted that said society shall have power to assess upon the pews in said house (which now are or hereafter may be held on a condition, or subject to a liability, to pay assessments thereon, for the support of public worship in said house) according to the valuation thereof heretofore made, or which may be hereafter agreed upon by said society, such sums as shall be by them voted to be raised for the support of public worship in said house, and for other parochial charges of said society; and all such assessments may be collected in the manner provided by the statute of one thousand eight hundred and seventeen, chapter one hundred and eighty-nine.

#### BY-LAWS OF THE PARK STREET CONGREGATIONAL SOCIETY.

ARTICLE 1. There shall be an Annual Meeting on the Third Tuesday of March.

ART. 2. The following Officers and Committee shall be chosen at the Annual Meeting by ballot, viz.: a Clerk, who shall keep the records of the Society, and perform the other duties of such officer, and who shall continue in office until another be appointed; a Treasurer, who shall collect the Taxes and Rents of Pews, take charge of all moneys belonging to the Society, and make payments as the Prudential Committee shall order, and whose duty it shall be to attend the meeting of the Committee, when requested by them so to do; a Prudential Committee

to take charge of the Meeting-house, Vestry, Tombs, and other property of the Society, lease and sell Pews belonging to the Society, order and provide for the payment of Salaries and other expenses, appoint the Sexton, and fix his salary and duties, and generally manage the business of the Society, expending only such sums of money as the Society shall place at their disposal; two Auditors to examine the accounts of the Treasurer and Committee.

ART. 3. No moneys shall be paid from the Treasury, except upon the order of the Prudential Committee.

ART. 4. Deeds and all contracts of the Society shall be sealed with the Corporate Seal of the Society, signed by the Treasurer and Clerk.

ART. 5. The Clerk shall preside at all meetings until a Moderator be chosen.

ART. 6. The owner or owners of a Pew shall be entitled to one vote, but no person and no Pew shall be entitled to more than one vote on any occasion.

ART. 7. The Clerk, when directed by the Prudential Committee, or when requested by any five members, shall warn a meeting of the Society by a notice, expressing the object of the meeting, to be sent to every member in the city, seven days at least before the meeting, which notice shall also be read from the pulpit, and which the Clerk shall enter with the files of the Society.

ART. 8. No alteration shall be made in the By-Laws, except by the vote of two-thirds of the members present at a meeting regularly notified for that purpose, nor unless at least fifteen members shall vote in the affirmative.

## MEMBERS OF THE PARK STREET SOCIETY.

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D. CHAUNCEY BREWER, 113 Devonshire Street.  
EDWARD H. MCGUIRE, 220 Devonshire Street.  
CHARLES C. LITCHFIELD, 61 Pinckney Street.  
ALBION P. HAM, 28 Bowker Street.  
FRANK B. INGALLS, 23 Winter Street.  
ALFRED E. COLBY, 8 Canal Street.  
HIGHLAND P. MORRISON, 18 Faneuil Hall Market.  
CHARLES S. LEWIS, 36 Highland Avenue, Cambridge.  
DR. FRED T. LEWIS, 36 Highland Avenue, Cambridge.  
WILLIAM K. PORTER, 3 Allen (99 Green) Street.  
DR. E. F. BRACKETT, 218 Tremont Street.  
EDWARD A. STUDLEY, 32 Newbury Street.  
JAMES F. ROLLINS, 7 Water Street.  
JNO. S. PARKER, 27 Bedford Street.  
FRANK W. WYMAN, 27 Newbury Street.  
WILLIAM H. ROBEY, 55 Virginia Street.  
B. FRANK SILVEY, 29 Lynde Street.  
MISS ALLEN BAIRD, 27 West Cedar Street.  
THE MISSES BENNETT, 87 Revere Street.  
MISS M. SHATTUCK, 31 Massachusetts Avenue.  
MRS. T. W. PRATT, 48 Dwight Street.

There are four estates owning pews, for some of which trustees have not yet been appointed; for example, those of Orlando E. Lewis and E. A. Studley, Sr., both of whom have died since March last.

**STANDING COMMITTEES  
PARK STREET CONGREGATIONAL SOCIETY.**

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**Prudential Committee.**

D. CHAUNCEY BREWER,	<i>Chairman.</i>
COLBY, HAM, INGALLS, McGUIRE, ROBEY, ROLLINS,	
STUDLEY, WYMAN.	

**Finance Committee.**

D. CHAUNCEY BREWER,	<i>Chairman.</i>
ROBEY,	WYMAN.

**Committee on Rooms and Pews.**

FRANK W. WYMAN,	<i>Chairman.</i>
COLBY,	McGUIRE.

**Music Committee.**

EDWARD A. STUDLEY,	<i>Chairman.</i>
INGALLS,	HAM.

**Committee on Church and Chapel.**

ALBION P. HAM,	<i>Chairman.</i>
ROLLINS,	BREWER.

**Sexton Committee.**

WILLIAM H. ROBEY,	<i>Chairman.</i>
STUDLEY,	ROLLINS.

**Committee on Repairs.**

EDWARD H. McGUIRE,	<i>Chairman.</i>
COLBY,	INGALLS.

## 2. NEWSPAPER COMMENT ON THE PROPOSED SALE.

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### OLD PARK STREET CHURCH SOLD.

[*The Maroon*, Chicago.]

Another Boston landmark gone! Another historic shrine to be razed to the ground! Time and modern Progress to be subserved, but particularly the latter; for Park Street Church, which sits so quaintly where Tremont crosses the foot of Beacon Hill, has been sold.

A celebrated corner, truly. The famous Boston Common spreads away to the southward, and the frogs on summer days send aquatic music up from the pond where Gage's "redcoats" taunted the patriotic lads of 1775 by marring their skating-ground, till the British leader, admiring their spirit, ordered the soldiers to desist. On the north the church shadows fling their gloom across the decaying slate headstones of Granary Burying-ground, and Old Park Street Church is to give way to a modern "sky-scraper."

Park Street Church is sold; and for a million and a quarter! "The meeting-house," as it was known in the traditions of Puritanism, was built in 1809. The society was formed to resist the prevalent tendency of Congregational churches in New England to go over to Unitarianism; but no doubt ever existed as to the orthodoxy of this congregation, nor of Old South, though the latter was at times considered "shaky." Park Street Church was tried and true in her fealty to the church and in her devotion to the Union. Here, on the Fourth of July, 1832, was first publicly sung that immortal hymn of freedom, "My Country, 'tis of thee"; here were preached terrible and wonderful sermons on the "wrath to come," and the place

achieved the name "Brimstone Corner." The famous Handel and Haydn Society of Boston, with its choir of fifty voices and its accompanying orchestra, had also its birth here.

Old Granary Burying-Ground, joining Park Street Church on the north, has long since been filled with graves, but holds a permanent interest for the tourist and the lover of history. The basement of the church itself was formerly a crypt, and had several tombs; but these have been removed, and for years a book-shop has sheltered there. Near the south edge of the burying-ground, and within the shadow of the church at noon-time, the tall shaft stands that marks the final resting-place of John Hancock, the president of the Continental Congress. To the right and to the rear are the white headstone of Paul Revere, and the dark, rectangular tomb over the remains of Judge Samuel Sewall, whose conscience powerfully smote him for the part he had played in condemning innocent persons to die on Boston Common in the dreary days of the witchcraft delusion. Franklin's father and mother "and their thirteen children" are buried under a pyramidal shaft in the centre of the grounds; while Samuel Adams and James Otis, celebrated Revolutionary patriots, sleep each near a large boulder lying so close to the iron fence on Tremont that the casual passer-by may read on the bronze plate attached thereto the list of his eminent services to his country.

Old Park Street Church is sold, to make way for commercial ideals, as the older landmark blazed the way in the interest of righteousness.

### TEARING DOWN CHURCHES.

[*New York Tribune*, Dec. 28, 1902.]

For more than ninety years the famous Park Street ~~Church~~, at the corner of Tremont Street close to the gilded dome of the Massachusetts State House and only a few steps from the elms of the famous Common and the wonders of the beloved Frog Pond, has brought to mind the honored memories of ancestral Boston. The property has now been sold for \$1,250,-

000, and a sky-scraper office building will speedily efface every recollection of the old meeting-house in which so many sermons have been preached since the nineteenth century was in its swaddling-clothes. Like the Broadway Tabernacle in Manhattan, it must pass away. To consider practical matters of business investment, it may not be out of place to mention that the two celebrated church properties in New York and in Boston have been sold for amounts not far apart. In each instance a religious landmark of note is to give way before the almost irresistible onset of business enterprise.

New York, however, may count with confidence upon the steadfastness of at least three impregnable barriers against the strongest assaults of commercialism. Old Trinity and St. Paul's and St. John's will not be sacrificed. They will abide, and remain in the face of every endeavor to sweep them away. It is well that they should stand for centuries. The rebuilding of Manhattan should be turned aside from those stately and dignified memories and monuments of the past.

#### THE CALL FOR THE FIRST MEETING OF THE COMMITTEE.

208 BEACON STREET.

BOSTON, Jan. 9, 1903.

*Dear Sir,—*If you are interested in the saving of Park Street Church, will you kindly attend a meeting of those who are interested, on Wednesday afternoon, January 14, at four o'clock, at 208 Beacon Street? It is desirable that some concerted action should be taken, thus bringing about a concentration of the different efforts now being put forth by many persons.

L. VERNON BRIGGS.

R. S. V. P.

### IT WOULD BE A DESECRATION.

**So think those who are trying to raise Money enough to repurchase the Park Street Church and who object to its being torn down.**

[*Boston Transcript*, Jan. 15, 1903.]

A meeting of thirty citizens interested in the Park Street Church was held at the residence of Dr. L. Vernon Briggs, No. 208 Beacon Street, yesterday afternoon, to discuss ways and means for preserving the ancient edifice. Dr. Briggs, who presided, stated that \$100,000 had been secured as a foundation for the \$1,250,000 which will have to be raised to buy the property from the syndicate to whom the title will be given. It was decided that a committee of ten be appointed to start actively at work to raise the amount required and to issue an appeal to public-spirited citizens to contribute toward the fund. This committee will be appointed by Dr. Briggs. The sentiment of the gathering was that it would be a desecration to tear down the church, which, if preserved, would be one of the last examples of early Boston architecture, and that the erection of a many-storied office building would be particularly unfortunate on such a site.

### SOLD FOR MONEY.

[*Springfield Republican*, Feb. 10, 1903.]

The preservation of Park Street Church is the desire and ambition of a committee formed in Boston, which issues a request for an expression of opinion on the matter. The proposition to secure the aid of the State might as well be dismissed at once, as it will not be seriously considered. The reasons for saving the structure are truly stated. The church has no considerable historic associations, such as operated to save the Old South,—certainly, "Brimstone Corner" is not an en-

gaging pet name,—but “the chief interest lies in the fact that the church is an impressive architectural monument, situated at a strategic point in the landscape of the city, and constituting a beautiful feature of Boston. The whole aspect of the Common and of the Old Granary Burying-ground will be irretrievably injured by its destruction.”

There is no doubt about that. A sky-scraper on that corner would make Boston new and strange indeed, and the views of the Common from all opposing points—excepting only the State House—would be ill-replaced by such a building. The committee say it would be “a fatal false move,” depriving Boston of one of those charms which yet remain her own, as a city of traditions which it honors. There is no doubt a great comfort in Boston in comparison with New York because of the superior value which it places on beauty and the things of the past. But the grasp of commercialism is laying its hands even on old Boston, and many of its best treasures have gone, as time will have them go. What is the fine Wren spire, lifting so gracefully above the elms, compared to an eleven-story office building? The spire makes no money: the offices will; and the site has been bought for that purpose.

### 3. WORK OF THE PRESERVATION COMMITTEE.

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#### THE MEMBERSHIP OF THE COMMITTEE.

DR. L. VERNON BRIGGS . . . . .	82 Devonshire Street Practising physician.
MR. JOSEPH LEE, <i>Treasurer</i> . . . . .	Paddock Building Author, lecturer, social worker.
MR. PRESCOTT F. HALL, <i>Chairman</i> . . . . .	89 State Street Lawyer.
MR. EDWIN D. MEAD . . . . .	20 Beacon Street Author, editor, lecturer.
MR. EDWARD R. WARREN . . . . .	60 State Street Chairman Executive Committee Public Franchise League.
HON. WINSLOW WARREN . . . . .	Journal Building Lawyer, Collector of the port of Boston under President Cleveland.
MRS. MARY MORTON KEHEW . . . . .	317 Beacon Street President Women's Educational and Industrial Union.
MRS. ALICE N. LINCOLN . . . . .	269 Beacon Street Chairman trustees, Department Pauper Institutions of Boston.
MR. EDWARD H. CLEMENT . . . . .	324 Washington Street Editor-in-chief of <i>Transcript</i> .
MR. ALEXANDER S. PORTER . . . . .	27 State Street Real estate.
MR. JOHN F. MOORS . . . . .	111 Devonshire Street Banker and broker.
MR. WILLIAM H. LINCOLN . . . . .	Cunard Building President of Chamber of Commerce.
MR. MYRON E. PIERCE, <i>Secretary</i> . . . . .	50 State Street Lawyer.
MR. R. CLIPSTON STURGIS . . . . .	7 Chestnut Street Chairman School-house Commission of City of Boston, architect.
MR. EDMUND Q. SYLVESTER . . . . .	1 Somerset Street Architect.
PROF. WILLIAM T. SEDGWICK . . . . .	Mass. Institute Technology Professor of biology.
MR. HENRY D. TUDOR . . . . .	82 Devonshire Street Lawyer.
MR. CLAUDE C. LEITNER . . . . .	Colonial Building Real estate.



ST. BRIDE'S, FLEET STREET, LONDON.

**CIRCULAR OF THE PRESERVATION COMMITTEE.**

The Committee for the Preservation of Park Street Church desire an expression of public opinion on this important matter. They recognize that the task will be an impossible one unless the people of Boston and the State are willing to give it their heartiest and most practical support. The interest in Park Street Church is not due to great antiquity or wealth of historic associations, like the Old South Church, although "America" was sung there for the first time and the church has a unique place in Boston traditions. The chief interest lies in the fact that the church is an impressive architectural monument, situated at a strategic point in the landscape of the city and constituting a beautiful and time-honored feature of Boston, indissolubly bound up with the very thought of Boston in every mind. The whole aspect of the Common and especially of the Old Granary Burying-ground will be irremediably injured by its destruction. Unless something generous and energetic is done, however, the familiar spire will be superseded by an eleven-story office building or dry-goods emporium, which will dominate the view of the State House from its principal approach and which at best will be a blot forever on the landscape of the city. The present spire, in the style of Sir Christopher Wren, is the finest of the few examples of that style left in America to-day. It has the same dignity and gracefulness which make its prototype, St. Bride's, Fleet Street, London, so celebrated. It is just such a monument as is demanded for this focal point in the city's landscape.

Not only will the preservation of the church avert a severe blow to the beauty of Boston, but the building can be made the most convenient and useful centre for educational and civic work of the most important character. The situation presents the greatest opportunity in a generation for some Peter Cooper to do for Boston what was done two generations ago for New York. The historical traditions and honored buildings of a city like Boston are both her pride and a source of distinct and

great profit, drawing pilgrims to her as to no other city in the country; but this charm a few false moves may dissipate forever. Many of us believe that the destruction of Park Street Church and the erection of an office building on this important corner will be such a fatal false move; and we ask all persons who are like-minded to join us in doing all that possibly can be done to prevent it. The Committee will welcome every useful suggestion. If you favor asking the State to aid in this matter, or if you wish to co-operate otherwise, will you kindly communicate as soon as possible with the Secretary of the Committee, Prescott F. Hall, 89 State Street, Boston?

Yours truly,

PRESCOTT F. HALL, *Secretary.*

BOSTON, Feb. 7, 1903.

#### THE POSTAL CARD CANVASS.

One of the first steps taken by the Park Street Preservation Committee was to make a partial postal-card canvass of the situation. Twenty-five hundred return cards were mailed, asking the following questions:—

- Do you think Park Street Church, Boston, should be preserved?
- Are you willing to subscribe?
- Do you favor the taking by the State?
- May we use your name on petitions in aid of the bill in the legislature?
- Other suggestions.

A surprisingly large percentage of replies were received, nearly all unanimously urging some measure for retaining the church as it stands.

#### THE APPEAL TO THE STATE.

[*Boston Transcript*, Jan. 21, 1903.]

Preliminary plans for a vigorous campaign for the preservation of the Park Street Church were made at a meeting of

the committee chosen to consider the matter, at the home of William Tudor, 208 Beacon Street, January 20. Dr. L. Vernon Briggs presided. Letters from various persons were received, and much encouragement was given the committee from many quarters. After discussing different plans of procedure to save the church, it was voted by the committee that a draft of an appeal for presentation to the legislature for the preservation of the church be prepared, and submitted to the committee at the next meeting. The feasibility of this line of action will then be discussed thoroughly by an enlarged committee, for it was decided to-day to increase the membership of the committee from the original ten to eighteen.

The committee also decided to make every effort to interest the central union Congregational societies and the various historical societies in the movement of preserving the church. It was suggested that the church, if preserved, will be a valuable down-town meeting-place for many purposes. The exterior and the auditorium may be preserved as at present, and the remainder of the interior devoted to various public uses. The committee adjourned to meet at some later date with the new members, who will be appointed in the rooms of the Twentieth Century Club.

#### STATE TO BUY.

**Wish of Friends of Park Street Church.—Bill will be offered in the Legislature at once.—Plan is to have Building kept forever.**

[*Boston Globe*, Jan. 29, 1903.]

A meeting of the Committee on the Preservation of Park Street Church was held at the rooms of the Twentieth Century Club yesterday afternoon, Dr. L. Vernon Briggs presided. Joseph Lee was elected treasurer.

The following resolution was passed unanimously:—

“Resolved, That, in the judgment of this committee, it is desirable that an effort should be made to preserve the Park Street Church, and, further, that a bill should be presented to the leg-

islature urging its preservation, on the grounds of historic interest and of architectural beauty, and also for purposes of convenience for State offices and as affording a central meeting-place for the citizens of the city and State."

In accordance with this resolution the draft of a bill was considered and its final form agreed upon.

The bill provides that the State shall purchase or take by right of eminent domain the Park Street Church and the land on which it stands for the purpose of providing accommodations for the various departments of the Commonwealth, or such other purposes as the State may ultimately determine.

It was stated that Representative Frothingham had agreed to put in the bill. It was decided that an effort should be made to interest the people of the State and city to advocate the passage of the bill.

### **TO SAVE PARK STREET CHURCH.**

**State House Committee hears Propositions.—They are presented by the Citizens' Committee.—State asked to purchase the Church.—Metropolitan Park Commission to have it in Charge.**

[*Boston Transcript*, Feb. 27, 1903.]

Friends of the movement for the appropriation of something more than a million dollars for the purchase and preservation of the Park Street Church property made a good showing at the hearing before the State House Committee this forenoon. As on the previous day, when a hearing had been assigned, there was a small attendance, and the hearing was adjourned. Only a small room was given. This was filled some time before the time for the opening of the hearing, and it became necessary to move to one of the larger rooms. This was filled with more people than could find seating accommodations, probably about a hundred persons being present. Most of these were women, but there was a good sprinkling of men in the audience.

The hearing came very near meeting with an abrupt ending almost as soon as it had begun, and, had it not been for tact

on the part of the managers of the bill, there might have been no opportunity for the expression of views. The second witness stated that the committee that had been working for the preservation of the church desired to offer a substitute bill. This bill provides for the taking of the Park Street Church property by the Metropolitan Park Commission, which may change the interior, but not the exterior. The money with which to pay for the property, with the exception of \$200,000, which is to be subscribed by individuals, is to be raised by an issue of bonds by the State. These bonds are eventually to be taken up by the towns and cities in the Metropolitan District. The amount of bonds to be issued is \$1,200,000. At the presentation of this bill Senator Gove, the chairman, asked if the committee intended to withdraw the original bill, which provided for the taking of the property by the State direct. The members of the committee said that that was their intention. Then, said the chairman, there can be no hearing, for this substitute bill belongs before the Committee on Metropolitan Affairs, and not before us. This being the situation, the committee decided not to withdraw the original bill, and the hearing proceeded upon it, although reference was made frequently to the substitute bill.

The hearing was opened by Dr. L. Vernon Briggs, who spoke, in part, as follows:—

Boston has very few ancient churches and examples of early church architecture. The churches on Summer and Federal Streets used to have beautiful spires, but the Park Street Church is about the only one remaining. It is on an unexcelled site, also, and is a place much visited by visitors. Dr. Briggs then went on to describe the history of Park Street Church. The building was erected in 1809 on the design of an English architect. The spire is the design of Solomon Willard, a prominent designer. In Park Street Church, it is said, "America" was first sung; and here also the Handel and Haydn Society was formed. The influence of Bulfinch is seen in nearly all the architecture of the time of the erection of the Park Street Church. Many examples of the old architecture have been destroyed, the Park Street Church alone remaining. Nearly everybody now wishes that

the Hancock House had been preserved, and, if the Park Street Church is torn down, future generations will regret the action.

The secretary of the committee, Prescott F. Hall, presented the new bill, explaining its features, stating that the committee already has \$200,000 in sight to pay toward the preservation of the church. There is as much reason for the preservation of a unique building like Park Street Church as there is for preserving notable natural features in the State, he said. The present owners are willing to dispose of the property for slightly more than they paid for it, say about \$1,300,000. If \$200,000 is raised privately, there would remain for the State to pay \$1,100,000, and the interest on this would be \$33,000. From plans that have been made it is apparent that, if another story were added to the church, and the interior somewhat changed, it would yield a rental of about \$30,000. If two stores were put in the auditorium, there would be a rental of \$40,000, which would pay interest on the bonds and give a balance for a sinking fund, which would eventually extinguish the debt.

Mr. Hall then read a letter from Lawrence W. Carstein of the Park Street Church, in which it was stated that the building is in good shape and not in need of repairs. A letter from Professor Charles Eliot Norton was also read. Professor Norton urged the preservation of the church on the ground of its architectural beauty. We also urge the taking of the property by the State, said Mr. Hall, on account of the State House. If Park Street is allowed to become a street of high buildings, the appearance of the State House will be greatly damaged.

Alexander S. Porter said that Park Street Church is spoken of all over the country as a landmark. All families have something as an heirloom, and cities and States have the same things and are proud of them. Boston ought to preserve one of its best landmarks in the Park Street Church.

The next speaker was Mrs. Alice N. Lincoln, who read an argument in favor of the preservation of the church for its historic value. She placed Park Street Church on a level with Independence Hall and Washington Monument as national historic features. The church, she said, is of more value than

the Hancock House. The Hancock House had to be visited to be seen, while the Park Street spire can be seen from almost any point in the city. She also urged that the church be saved because a business building there would destroy the approach to the Common and the State House. From the harbor, moreover, the Park Street Church is second only in prominence to the State House itself. The aesthetic and patriotic point of view in the saving of the church was considered the most important by Dr. Henry P. Bowditch. Boston, he said, is a place for patriotic pilgrimages, and we are trustees of the patriotic points of interest, of which the Park Street Church is one.

Edwin D. Mead compared the efforts to save the Old South Meeting-house twenty-six years ago with those being made now to save the Park Street Church. The property is a very solid asset of Boston, for it is one of its beauties, which makes the city one of the favorite convention cities. This summer the National Education Association is coming here, and the largest attendance in its history is expected. This is because of the many national points of interest hereabouts. Other parts of the country look to Boston as the preserver of history. Boston Common and the Old Granary Burying-ground are known the country over, and much of their beauty and value would be lost if what he characterized as a "piece of building vandalism" were perpetrated. There is much interest in the movement to save the building, and people are offering money every day. Aside from this there is great need of an up-town Faneuil Hall. In reply to questions Mr. Mead said that he favored the substitute bill.

Ivan Panin of Grafton, an attendant at Park Street Church, asked why, if the property had to be sold on account of the dwindling of the congregation, Tremont Temple has not been closed. The real reason Park Street Church was sold was because of money. Some years ago the church got into difficulty, there was quarrelling, and religion went out. The church does not need all the money, and it may be shamed into turning part of it back toward saving the church. He thought that, if the church had \$500,000 as a fund, it would not need to sell the property.

The need of a city retaining its beauty was spoken of by John L. Faxon, an architect. Washington and New York are planning to spend great amounts of money to beautify their few historic places. There is, moreover, no doubt that historic buildings pay. The question of the enlargement of the State House enters into this Park Street Church matter. The State House will have to be enlarged by wings some time. If there were built up along Park Street many high buildings, the perspective of the State House would be ruined.

Henry D. Tudor said that he had travelled much, and had noticed that the chief points of interest in all cities are their monuments. Boston has none too many of these attractions, and no more of them should be destroyed.

Dr. Briggs said that speakers have told him that there is no hall in Boston with as good acoustic properties as the Park Street Church auditorium. He then called Edward H. Chandler, secretary of the Twentieth Century Club. He said he regretted that the property had been sold, but thought that it could in the future be made to serve a much wider and more useful purpose than in the past. Boston people do not always realize their opportunities, they do not look far enough into the future. In closing, Dr. Briggs said that there is no chance of getting the church society to do anything, but the present owners are ready to help the matter along as well as they may. Public subscription of the whole amount is out of the question, so there seems to be no relief but appeal to the State.

There being no opposition the meeting was closed.

#### **DR. EVERETT ROUSED.**

**Pleads for Preserving the Park Street Church.—Winslow Warren presides at Meeting at Parker's.—Committee has \$300,000, but it must make Haste.**

[*Boston Transcript*, March 7, 1903.]

A vigorous protest against the demolition of Park Street Church was made at the meeting of representative men at the

Parker House last night. The meeting was not a large one,—two hundred invitations were sent out, and less than a score responded in person,—but the most was made of the occasion to get down to a business basis. A committee of five was voted for to consider the situation speedily, but carefully, and then to confer with the present committee of eighteen men and women.

The meeting was called to order by Alexander S. Porter, and Winslow Warren was elected chairman, with Prescott Hall secretary. The leading speaker was Dr. William Everett.

Chairman Warren expressed doubt of the probability or even possibility of either the State or the city interfering, and emphasized the necessity of a concerted public movement. He described the reasons for the movement as largely æsthetic and sentimental, yet the same that preserved for all time the beautiful Bulfinch front of the State House. He characterized the Park Street Church as the best existing example of the old New England church architecture. He explained that the company which holds the option is prepared to deal liberally with any body of citizens eager to preserve the property, but that action must be speedily instituted.

The committee has about \$300,000 in sight, and it is believed that, with the balance placed in mortgage, with a slight alteration of the interior, enough income can be realized annually to pay the interest on the mortgage and preserve the structure.

Dr. William Everett said: "Heaven forbid that the streets of Boston should ever be cast in the same mould as those of New York. I once lived on Summer Street, a fine residential street, with its shade-trees and its beautiful homes. Its change I don't lament, but, if one thing after another of old Boston is to be swept away, it is time to enter protest. I and many of you can recall the churches which have been swept away by the onward march of business, the church on Brattle Street, the chapel on Prince Street, Trinity Church, the Church of our Saviour on Bedford Street, the Essex Street Church, the Congregational church on Harrison Avenue at Essex Street, the Pine Street Church, Central Church on Winter Street, and others. We have left only the Old South, St. Paul's, King's Chapel, and the Park Street Church.

"This last of those left is not only interesting as a type of bygone architecture, but of a fashion in church construction which should never have become bygone. How many of your modern structures of stone, and erected at tremendous cost, claim equal architectural beauty? And, aside from this, the Park Street Church stands for the great principle exemplified in the preservation of the Common. Thank Heaven, the tide of money-making must break and go around that.

"Do you realize that here is a building that itself is older than the city of Chicago? Such a thing as Park Street Church they cannot reproduce, to save their souls. You will remember that at the time of the Y. P. S. C. E. convention in this city last year the points of interest in this great city to our Western visitors was our graveyards. In the whole State of Kansas there is not a stone that bears a date earlier than 1865, and, when they found the names of men who lived in 1675, here was a place to kneel and do reverence."

Dr. Everett urged that Park Street Church, situated where the great streams of travel meet, be preserved for the holding of public meetings and lectures. He expressed the belief even that the church could be maintained as a place of public worship, with meetings every day in the week, supported by voluntary offerings. Above all, he urged the fitness of the purchase of the property by some wealthy Bostonian, to be preserved forever; failing in this, the stirring of public sentiment until men in every station in life will give small amounts to show they care for something their fathers cared for, and as a perpetual rebuke to the spirit of sacrificing everything valuable to the filling of the pocket.

Other speakers were A. A. Woodruff, who explained the possible income from the property, if altered, for offices on the first floor; Secretary Preston of the Chamber of Commerce, who said it would be a thousand pities to destroy the property; Prescott Hall, R. Clipston Sturgis, and John C. Cobb, who talked from the business viewpoint. A committee will be named by Winslow Warren early in the week.

## 4. PUBLIC DEMAND FOR THE SAVING OF THE CHURCH.

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### PARK STREET CHURCH'S FUNCTION.

[Edwin D. Mead's Letter in the *Boston Transcript*, Dec. 27, 1902.]

As Boston is getting ready to tear down Park Street Church, it is interesting to receive a Texas newspaper, the *Houston Post* of December 18, containing the report of an address to the Federation of the Women's Clubs of Texas by Mrs. Looscan, the president of one of the Texas patriotic societies, in which the following tribute is paid to Boston's reverence for her sacred and historic structures. Mrs. Looscan was seeking to rouse a proper spirit of devotion to the Alamo and other old mission buildings in Texas falling into decay; and she points to Boston as the city where the proper spirit exists. She says:—

"Children have to learn hard lessons before being fitted for manhood and womanhood. So communities are often subjected to severe losses before they realize the fulness of the wealth which had been theirs. So it is often with relics of history. Even the great city of Boston had to learn her lesson before she aroused herself to a full conception of the grandeur of her historic relations to the past. But, once aroused, she has ever since been on the alert; and grasping and shrewd indeed must be the individual or corporation that could now succeed in wresting from her even the most insignificant of her historic possessions. In 1864 the old Hancock house in Boston, the home of the stanch old patriot and gentleman, John Hancock, was torn down, amid a few very feeble protests. The war between the States was absorbing public interest; history was being made so rapidly that the people forgot for the time that any had ever been made before. In fact, the people of the United States had

not yet come into a full consciousness of the magnificence of their heritage from the Revolutionary fathers. While a few may have said, 'What a shame!' no money was raised to save the home of the great statesman, and the noble building, the scene of many a gathering of patriots, was levelled to the ground, and its space filled. As time went on, the centennial of the Declaration of American Independence drew near, and with it the awakening of a feeling of reverence for the historic places of the Revolution. In this very year, 1876, another of Boston's historic buildings was threatened with destruction. The Old South Church stood in the way of the wheels of progress and must perforce give way. 'Not so!' said the people of Boston. 'We will not suffer it. We have had our lesson in the loss of the Hancock house, which we would now give millions to see where it once stood. The Old South Church must stand just where it did when our fathers flocked there to listen to the inspired speeches of Otis and Warren and other Sons of Liberty!' The work of raising money to save it was begun. Various means were resorted to. It stood in the heart of the city: the ground was so valuable that an enormous sum was required. I do not know how much it cost the citizens of Boston; but I know that one woman, Mrs. Mary Hemenway, came forward with a contribution of \$100,000, and with it saved the Old South Church. Not content with this generous contribution, she provided that the building, whose sacredness was enhanced by the history enacted within its walls, should henceforth be perpetually dedicated to the teaching of history; and so through her wise provision the Old South Church is a living temple of patriotism."

Now Park Street Church does not have the historic significance of the Old South Meeting-house. But it does mean very much to Boston; and, if it is allowed to go without serious protest and serious effort, Boston will lament it ten years from now as much as she laments to-day the loss of the old Hancock house, for whose restoration, were it possible, it would indeed be easy to raise a sum much larger than the present value of Park Street Church. Park Street Church has had a great

history,—even if we forget that “America” was there first sung, with Edward Everett Hale as one of the boys in the Fourth of July audience; but it is chiefly for its traditional position and its inherent beauty that we ought to value it. Its spire is not only the finest spire of the Wren order in Boston, but the finest in America, its only rival being that of the First Baptist Church in Providence, the prototype of both spires being St. Bride's, Fleet Street, in London. A thing of rare beauty in itself, it gives distinction and charm to the Common and the entire section about it; while its destruction will destroy absolutely the character of the Old Granary Burying-ground. These things Boston should realize clearly in consenting to the destruction. It means not only the loss of this historic and impressive building: it means a distinct and very great change in the whole appearance and character of that part of Boston which we love most and for which the American people—whose trustees, it seems to me, we who are citizens of this most historic of American cities ought always to regard ourselves—care most.

I do not know that Park Street Church can be saved. I do not know whether it is likely that any of our rich men would be disposed—few of them are likely to have opportunity to secure a monument so noble—to make a gift of it to the city, or whether an adequate public subscription would be possible. But this is true,—that Park Street Church, controlled by some public association, could be made to perform a great function in Boston. Its main auditorium is the best in Boston for popular Sunday services for the people, with sermons by the various strong men of the country, and for lectures and concerts on week-days; while its lower rooms are better adapted than almost anything else we have to numberless educational enterprises and public gatherings. Its destruction, if finally it be decreed, will be a calamity to the city and to the whole country.

EDWIN D. MEAD.

BOSTON, December 22.

## PRESERVATION BY THE STATE.

[*Boston Transcript*, Dec. 29, 1902.]

Mr. Edwin D. Mead's eloquent appeal that the Park Street Church may be saved impels me to ask the favor of adding a few words to what I have already said on this subject. I believe that Boston will regret, that the people of Massachusetts will regret, the demolition of this beautiful spire, so identified with the life of the capital of the State. Why is it not possible to ask the State to preserve it? If a bill looking to its preservation could be introduced in the legislature, shortly to convene, the people of the State would have a chance to place themselves on record as to whether this landmark of old Boston should be preserved or not. Other cities—and, for the matter of that, other nations—spend sums of money to preserve or acquire objects of general public interest; and why should we, who now possess a beautiful and unique building, allow it to be taken from us merely for commercial ends? As to its ultimate use, it could, as Mr. Mead suggests, serve a valuable purpose for lectures or concerts, or, with such a musical society as the Handel and Haydn urging its claims for permanent quarters for rehearsals, a use for a good auditorium could probably be discovered. Let us save the building first, and find a use for it afterwards. The universal regret expressed over its proposed demolition shows that it holds a place in the hearts of the people of Massachusetts and, indeed, of New England, which cannot readily be filled; and surely no other church in this city, no matter how hallowed by association, occupies the beautiful and commanding position of this one.

Alice N. Lincoln.

## PARK STREET CORNER.

[*Boston Transcript*, Dec. 31, 1902.]

The excellent letters of Mr. Mead and Mrs. Lincoln on the preservation of Park Street Church should not fail of practical results.

The reasons why Park Street Church should be kept as it is are many. (1) The spire is one of the best, if not the best, examples of its kind of early architecture in the United States. There are few others like it, and, if it is destroyed, its place can never be filled. (2) It is a beautiful ornament of one of the most conspicuous corners in Boston. No matter what other buildings are put up on Tremont Street, the peculiar situation of Park Street Church, jutting out into Tremont Street, with the vacant space of the Granary Burying-ground behind it, insures its dignity and beauty forever. (3) The two things which are likely to be the chief pride of Boston in the future are its antiquities and its commerce. The former are priceless treasures, of which, as has well been said, the present generation of citizens are trustees, both for the rest of the State and country and for the coming generations. While not as old as some of our other buildings, this church belongs to a type of architecture whose examples are limited, and in future years it will appear most venerable and precious. The mere money value to Boston in being a city full of old and interesting things, such a city as will attract tourists, conventions, and gatherings of all kinds, should not be overlooked. Other cities may have rows upon rows of office sky-scrappers, but none cares to visit them for that. There are plenty of other corners for office buildings in Boston without sacrificing this one. (4) As has already been pointed out, Park Street Church is an ideal site for a structure which can be used for public meetings and civic matters of various kinds. In connection with this it may not be generally known that (5) Park Street Church is one of the best, if not the best, auditoriums in the city in its acoustic properties. Faneuil Hall is a good place

for certain meetings, but Park Street Church now corresponds in location more to that of Faneuil Hall forty years ago. It is located close to transit facilities and to the shopping district. (6) The loss of Park Street Church will tend to an extent which cannot now be determined to weaken public regard for the Common. If beauty and sentiment are to yield to mere love of material gain in one case, why not in others? The Common must be preserved in any case, but let us keep near it this beautiful and conspicuous testimonial to the value of the unseen and the immaterial.

Now how shall the church be preserved? Probably most of your readers wish it could remain, but some may think the price prohibitory. There are four ways, some of which could be combined, if advisable:—

(1) The State could take it by eminent domain for the use of the State.

(2) The city of Boston could be authorized to take it for public uses, such as those indicated above.

(3) There are plenty of wealthy and public-spirited citizens in Boston who by joining together could buy the property, giving the present grantees the necessary bonus to part with the estate, and hold it for such public purposes as they saw fit.

(4) There are thousands of citizens who would gladly pay a few dollars more or less to see that beautiful spire where it is, whenever they go down-town, rather than look at some blank wall of steel construction, shutting out all the view in either direction, and making the burying-ground merely a well or back yard for office buildings.

If the public are sufficiently interested in this matter to take hold of it, and to give what they can afford to help it along, enough money could certainly be raised, so that the city would not hesitate to pay for the balance. If the present owners held out for an extortionate price, the land could be taken by eminent domain. And yet this is a matter which is of importance to the whole city,—nay, to the whole State,—and it would be by no means unfitting for either the State or the city to pay the whole cost.

Here in Boston, and in America generally, we do not realize the full value of preserving what is good in the past. We have seen one monument of old Boston after another give place to the demands of trade. The John Hancock house was one of the last to go. Abroad, on the other hand, they realize the value of such things. Think of the millions of dollars spent to preserve Cologne Cathedral. Can any one believe that in London or Paris any building corresponding to this church in architectural and general importance would be allowed to be torn down?

I would suggest that those of your readers who agree with the sentiments herein expressed communicate with the editor of the *Transcript* or with myself pending the formation of a suitable committee to deal with the question.

PRESCOTT F. HALL.

89 STATE STREET.

### BOSTON'S ACROPOLIS.

[*Boston Transcript*, Jan. 5, 1903.]

I suppose there is no doubt that, if everybody could be got to pay his share, it would be a good investment for the citizens of Boston to buy and preserve Park Street Church. Such, at all events, has been the unanimous opinion of a number of business men with whom I have spoken on the subject. There are few streets in the world more beautiful than Tremont Street, now that the tracks and trolley poles are gone, and its greatest beauty is seen as one looks up the street where the slight bend and the slight rise in the ground help to bring to Park Street Church its unique and dominating position. Simply for its æsthetic value the church would be worth preserving. We are spending, and rightly spending, through our City and Metropolitan Park Commissions millions of dollars for the sake of preserving or creating beautiful scenery in suburban and downtown sections. But the real beauty of a city—the beauty by which it must live in the hearts of its citizens—is not rural, but civic beauty; not the beauty of the scenery by which it is sur-

rounded, but the beauty and appropriateness of its own public and business structures and of the civic centres of which they form a part; not the beauty of the woods and fields that you can visit when you leave the city behind, but that which is found in the city itself, in the place where citizens live and do their work, where its business and social life are carried on.

In Park Street Church we have upon a focal site—the pecuniary value of which is a partial indication of the social leverage it represents—a monument not merely of great beauty, but of appropriateness to our city: a monument native, germane, to us and our institutions, an outgrowth of our own history and the expression of our own spiritual life, capable of appealing to the deeper and abiding social instincts of our people. The civic site which is Boston's most valuable possession centres largely about the Common, the Bulfinch State House, and Park Street Church, this region forming probably our most important civic centre, the best impression and embodiment of our civic life and consciousness. This is our acropolis; and one does not sell those things,—at least not without spiritual loss.

It might well be regarded as a completion and crowning of our system of Metropolitan Parks for the State and city together to purchase Park Street Church. None of the money expended throughout our entire park system would give larger aesthetic, social, or pecuniary returns.

JOSEPH LEE.

### DR. WITHROW'S "SPIRITS OF ANGELS."

[*Springfield Republican*, Dec. 17, 1902.]

Rev. Dr. Withrow finds that "the spirits of angels had a hand" in the offer of \$1,250,000 from a real estate firm for the Park Street Church property at Boston, which has been accepted by the church corporation. "Brethren," he adds, "it is the Lord's doing." The property originally cost the society about \$50,000. In so far as the growth of Boston, private ownership of land, and pressure of population in producing a large unearned increment are the Lord's doing, the great profit of this transaction may be attributed to him.

## THE PARK STREET STEEPLE.

[*Boston Transcript*, Jan. 5, 1903.]

The city papers of recent date have had considerable to say in regard to this property, and have rendered good service in giving historical facts. I hope you can find room for a few more of interest, which but for your publication of them may never be known. I would also venture a few thoughts relating to the proposed new edifice. Some of the papers have said the architect's name was Bonner, but that nothing special is known concerning him. His name was Peter Banner,—not Bonner. He was an Englishman by birth. In 1808, the year before the preparation of drawings for the new edifice, his name was in the Boston Directory as "architect and builder, Newbury Street," —that part of Washington Street between Essex and Bedford Streets. He was well known as practising both professions, and about all the architectural work not done by Mr. Bulfinch or Mr. Benjamin was done by him. At the time of the erection of Park Street Church he resided at—the then—80 Eliot Street. Many years ago one of the perhaps three leading architects of Boston was Edward Shaw, author of "Shaw's Civil Architecture," written mainly—as Mr. Shaw once informed me—by the late Rev. John Pierpont, at the time minister of Hollis Street Church. Mr. Shaw was a pupil of Mr. Banner, and later on took up Mr. Banner's practice. I was personally intimate with Mr. Shaw, and during a period of some six years had many conversations with him. They, of course, involved much pertaining to Mr. Banner, the contemporary architects, and their work. Mr. Shaw was then in possession of an original drawing of the church as made by Banner. There was one thing of especial interest about the original design, and it was this: it provided for one more lantern section than was finally built, so that, instead of placing the present small octagonal section at its present location, it was to rest on the one omitted, and be up about eighteen feet higher than it now is, making the entire steeple 223 feet high from pavement to the top of the finial ball. The com-

mittee were finally against the great height, and, after much discussion, Mr. Banner was compelled to make the reduction. Mr. Shaw informed that to his dying day Mr. Banner regretted the act, and that, when the scaffolding had been removed, the committee saw plainly the mistake that had been made by the omission, which had destroyed the symmetry of the rake or sweep of the outlines, which to that point were symmetrical and well-nigh perfect. Mr. Shaw's remarks made so much impression on me I have never since been able to entertain like regrets.

I now extend the record by the recital of one more fact. The same kind of controversy existed between the committee and some of the leading people of the parish and Mr. Banner as existed two or three years ago in the First Parish at Cambridge as regarded the style of architecture for the proposed edifice, whether it should be what is now known as Colonial or Gothic. Mr. Banner desired the latter, but the Park Street Committee, shy of anything especially "churchly," preferred and would have only that which had been adopted by New England people as best for a high-grade Puritanic meeting-house; and the First Baptist Meeting-house at Providence, R.I.,—yet standing,—was to be the general model, with such amendments as Mr. Banner might make, so as not to be a servile copyist. In passing, I add this thought. Mr. Banner's influence had been so great over his pupil, Mr. Shaw, that, when the latter was made architect for the new church of the First Parish meeting-houses at both Cambridge and Watertown,—both of which are yet standing,—Mr. Shaw used, as best he could do it, Gothic Architecture, or at least its general suggestions. Next a second matter of interest concerning the soon to be demolished "Brimstone Corner Steeple."

At the time of the great gale which destroyed Minot's Light-house,—perhaps in 1852,—a half-century ago last year, the old steeple swayed considerably, and was pronounced extremely dangerous. I think it was condemned. Mr. Gridley Bryant, at the time a Boston architect of high repute, was preparing a design which involved taking down the steeple to the bell

deck, and the erection on the latter of a section of brick work, to be crowned with a square dome, etc. Having been informed by Mr. Shaw as I had been, and much interested in saving the steeple, I resolved to do what I could for its preservation. Having been but few years engaged in my profession as an architect, and as I felt myself to be not sufficiently influential with the committee, and certainly not to contend with Mr. Bryant, I talked with William Washburn, an architect of reputation and great influence, and we resolved to do all we could in the matter of preservation. We went to the steeple, took measurements, examined the thing thoroughly, and Mr. Washburn then made known our decision, a copy having been sent to the committee, as well as to some few of the most influential members of the society. Mr. Bryant naturally opposed the scheme, but good judgment prevailed, Mr. Washburn was employed, and, at least as a matter of courtesy, I was associated with him in the work, and what was done under the administration may be seen to-day. It has stood well during the storms of quite a half-century more, and, while threatened as it was with demolition, I am able to say there is more sound and skilfully put together timber there than there is in any steeple in the Commonwealth of Massachusetts. The escape from vandal destruction was quite as narrow as the Old South had, and which, but for the active energetic labors of Dr. Edward Everett Hale, would surely have been done.

I will note, in passing, that I am inclined to think that at some time a radical change was made in the height of the walls of Park Street Church. The great height of brick entablature work over the windows, a thing never a part of colonial architecture, and also the fact that the roof cornices of the front end are now cut off against the side tower windows, are sure indication of the change I name.

Next, a few words of suggestion. The new Old South and the Central Church are of elegant Gothic architecture. I hope that, when Park Street society builds, they will adhere to the original committee's line of thought and action, and cause to be produced the most perfect specimen of high-grade colonial or,

rather, Wrenized Roman architecture that can be designed. The interior of St. Martin in the fields, at London, has an interior —by Gibbs—I should like to see substantially repeated in Boston. Arlington Street Church has the steeple from the bell deck upward. St. John's Church, Varick Street, New York, and the First Baptist Church at Providence, R.I., both of them indirectly the work of Architect Gibbs, are full of suggestion as regards fine steeples.

Let Boston have a high, elegant, commanding white marble steeple, as good of its style of architecture as the faultless one of the Central Church is of the Gothic.

THOMAS W. SOLLOWAY.

### “VISTAS.”

*[[Boston Herald.]*

One notable feature about the spire is the fact that it is the feature of one of the few vistas provided for in the street plan of Boston, and deliberately aimed at as a desirable end to achieve. This circumstance would make its demolition particularly regrettable. The facts were once related to the writer by the late M. D. Ross, who was associated with Mr. Huntington, the latter the leader in filling in and laying out all that portion of the Back Bay between Tremont and Boylston Streets, the section now frequently termed “the small of the Back Bay.” It was for Mr. Huntington that Huntington Avenue and the famous Huntington Hall in the Institute of Technology were named. Mr. Huntington, when Columbus Avenue was laid out, was asked by the engineer in charge as to just how he should sight it. Mr. Huntington, who was on the ground with the engineer at what became the southern end of the salable part of the avenue, looked ahead, and said, “Sight it exactly for the Park Street steeple.” So it happened that the vista of the fine spire became a fine feature of the Columbus Avenue view to the northward.

Boston probably has more fine vistas than any other American city save Washington. Most of them, however, are acci-

dental, and some have been destroyed or injured by recent changes in the way of high buildings. Some of the best views of the State House have thus been cut off, notably that of the dome at the end of Bromfield Street looking from Washington Street. The Park Street spire stands at the end of fine vistas up and down Tremont Street; the Old South is seen commanding from the turns of Washington Street, the Old State House in looking up State Street; Faneuil Hall from various points in several directions; the great marble tower of the New York Mutual Life Building from Congress and Milk Streets and looking down School Street; Bunker Hill Monument from distances, as from New Washington Street and looking down Broadway in Somerville from Winter Hill, as well as in the specially planned vistas from Monument Avenue close by; the great tower at Tufts College for miles in various directions up, down, and across the Mystic valley; the ancient powder-house from Broadway, Somerville; the huge mass of the Harvard Memorial tower from many points in Cambridge; the beautiful tower of the Longwood chapel in the idyllic landscape of the riverway; the white minaret of the old Roxbury standpipe from the Fens and various other parts of Boston; and the beautiful marble shaft of the Evacuation Monument on Dorchester Heights from the harbor on all sides. These vistas are all most attractive features of picturesque Boston. And, since most of them have historical interest, they are immensely attractive to strangers and are correspondingly precious assets among the possessions of the city.

#### THE FINEST HIGH TOWER IN NEW ENGLAND.

[*Boston Transcript*, Jan. 12, 1903.]

To the suggestions and plans already submitted anent the destruction of the Park Street Church I offer the following: The people of this old colonial city did not realize until it was a matter of the past what a great loss to architectural and historical Boston was the needless sacrifice of the Governor Hancock house. But now after forty years this generation is confronted

with practically the same problem in the proposed demolition of the Park Street Church,—this dignified landmark which possesses in its tower and spire the finest example of high colonial architecture extant in this country.

Owing to mercantile progress in Boston, there has arisen an unprecedented demand in the city for centrally located sites suitable for the erection of large offices and commercial buildings. And this perhaps makes the preservation of the Park Street Church impossible. But, even though this historical structure must be removed, we might at least save the tower and its spire, which, after being carefully taken down, I would suggest be put up as a clock tower with chimes in the Old Granary Burying-ground. It should be placed twenty feet back from the street line, just in front of the centre of Bromfield Street.

With its background of noble elms the tower would add much to the vista that comes to view as one looks from Bromfield Street toward Beacon Hill.

This idea was suggested to me by the fact that it is in this way that the most beautiful portions of historical structures are preserved in the large cities of England, where the march of business progress is encroaching upon the parish lands and buildings.

JAMES T. KELLEY.

### BUSINESS VERSUS SENTIMENT.

[*Boston Transcript*, Feb. 4, 1903.]

The preservation of Park Street Church and steeple, whether practicable or not, a morning contemporary to the contrary notwithstanding, is not a matter of mere sentimentality. It concerns also the ready income of this community, from very patent sources,—from the people who come here and those who stay because of the delightful historical associations of the town. And the number of these is very considerable, and will be greater yet. Nor is it true that “the edifice has no other than religious associations with the people of Boston and those not very precious to more than a limited number of them.” As an admirable

example of imposing architectural effect, Park Street Church has acquired associations with hundreds of thousands of people who have never passed its doors, but who, if the structure be removed, will miss it as they miss an old friend after his death. And even those whose interest in the church is religious rather than artistic are assuredly more numerous than this article would admit. The Puritan church, though it may by comparison have lost somewhat of its ancient prestige, is still numerically and spiritually one of the most powerful in this community; and now that the two wings of it, the Orthodox and the Unitarian, show signs of coming together, all the Puritans of whatever stripe will be inclined to feel affection and interest unalloyed by any bitterness toward historic old "Brimstone Corner."

### UNSURPASSED BEAUTY OF SITE.

[*Boston Transcript*, Jan. 31, 1903.]

In the recent pleas for the preservation of the old church edifice at the foot of Park Street proper emphasis has been placed on its great historical value as a representative of an important New England epoch, but it has been hardly pointed out that the site itself has an important æsthetic value, which we instinctively regret to see wasted by the erection of a commercial building.

This corner, flanked on one side by the beautiful old burying-ground and on the other by the great spaces of the Common, is unsurpassed in the whole city either for prominence or beauty of situation. It is also the dividing line between the marts of trade and a section where the higher life of the city finds its homes, a meeting-place of two streams of city life, one representing commerce and the other culture. For upon the gentle slope above it, at whose foot the old church stands proudly facing the money-making throng, are institutions representing every phase of intellectual and religious activity; and there is little doubt that in the future this whole section will more and more become the favorite location for institutions of the

highest class. It is also the beginning of the noble approach to the State House, and an ideal spot for a monument of any sort having an ethical or æsthetic motive. This monument we already have in the quaint church, pointing with its beautiful spire the thoughts of the hurrying crowds to something better than the grind for mere dollars. What a pity to sacrifice it and put in its stead an eleven-story building, which, from the small size of the lot and the fact that it will be constructed for commercial purposes, cannot fail of being an offence to the artistic sense of even a Hottentot! Our city is none too beautiful. Let us not make one of its choicest spots hideous!

If some one thinks that his instinctive protest is wholly on account of the edifice, and not partly against the desecration of the site, let him ask himself if his feeling for the church would be the same if it were situated, let us say, on the corner of Washington and Boylston Streets. Or, to put it another way, would not his regret be much less keen if he could be assured that the church would be replaced by some noble work of art or by a beautiful building devoted to public enlightenment? But an eleven-story office building! May the good Lord preserve us from it!

M. N. O.

### THE HISTORICAL ASSOCIATIONS OF PARK STREET CHURCH.

[From an article by Edwin D. Mead in the *Boston Journal*, March 15, 1903.]

Park Street Church has had a great history, even if we forget that "America" was there first sung, with Edward Everett Hale as one of the boys in the Fourth of July audience, and that there William Lloyd Garrison gave his first public address in Boston against slavery. This was on July 4, 1829, when Garrison was not yet twenty-four years old. This memorable address, which has come down to us entire, was given to an audience which filled Park Street Church, and in the audience were Whittier and Rev. John Pierpont. An original hymn, written by Pierpont for the occasion, was sung under the direction of Lowell Mason.

The first rendering of "America" took place in Park Street Church just three years later, July 4, 1832, and fortunately we have an account of it from Dr. Smith's own hand. Lowell Mason was the musical director on this historical occasion, also. Much of his great work for our church music was associated with Park Street Church, and this identification of the composer of our strongest and dearest old church tunes with this finest of our old New England churches is grateful indeed. Will not some of our musical men tell us which of his famous hymns there had its first hearing?

Park Street Church helped to organize the first Sunday-school in Boston; and it is interesting that in its own Sunday-school room "America" should have been first sung. The early Park Street Singing Society was most influential in the musical history of Boston. The conspicuous place of the church in missionary history is known by all.

In 1849 the American Peace Society began to hold its annual conventions here, and this remained the place of its meetings for a dozen years. At the first meeting here Charles Sumner was the speaker, giving his great address on "The War System of Nations," the greatest single address on Peace and War, to my thinking, ever given in America or in the world. Dr. Huntington, Amasa Walker, Elihu Burritt, Gerrit Smith, Samuel J. May, and Dr. Stone, the eloquent pastor of the church, were later speakers.

Let the Peace Society again make the old church its headquarters, with the conventions and the multiplied meetings which the recognized greater importance of the cause commands regularly held here, and let the walls which have such associations with "America" and Garrison and Sumner be consecrated in a new way to every cause which promotes true patriotism and peace and freedom in the world.

Park Street Church, controlled by some public association, could be made to perform a great function in Boston. Its main auditorium is the best in Boston for ordinary popular Sunday services for the people, with sermons by the strong men of the country, and for lectures and concerts on week-

days, while its lower rooms are better adapted than anything else we have to numberless educational enterprises and public gatherings. The church should be a sort of up-town Faneuil Hall,—something which we distinctly need; and some wealthy lover of organ music should give to it the best organ in Boston, that there we might have regular organ recitals, after the fashion of Manchester and Birmingham and Berne.

It is intimated that the estate immediately adjoining on Park Street can be bought and was, indeed, squinted at by those engaged in the present "deal." Could this some time be added to the church property and a handsome connected building erected, an ideal civic centre could be provided. Here, for one thing, might be housed the proposed Franklin Institute, with its large endowment for educational services for the working-men. Indeed, our proposed memorial to Franklin ought to be not in some distant part of the town, but in the midst of Franklin's own Boston. What place so fitting as this, beside the old graveyard in which his father and mother lie?

Almost opposite the Old Granary Burying-ground on Tremont Street, under the very shadow of Park Street steeple, Edward Everett Hale was born. In the church for many years have been held the annual meetings of his noble Lend-a-Hand Society. Our building, then, should have a Hale Hall, an "America" Hall, and a Franklin Hall. Indeed, the whole annex might well be called the Franklin House. Our various patriotic societies might well have their headquarters here, but especially our social reform organizations. It would be the ideal place for the Twentieth Century Club, particularly for its growing social library, which within ten years should number thirty thousand volumes. The Civic League, the Municipal League, the Public School Association, would here best find their offices. The building should furnish headquarters for a score of our civic, educational, and patriotic societies, and be a perfect beehive at the very most convenient point in the city, and the point made most convenient by the subway for the whole of Greater Boston. What Boston Peter Cooper will make it possible?

### A MATTER OF PUBLIC CONCERN.

[Rev. Dr. A. A. Berle, although he has gone from Brighton to Chicago, still keeps a warm interest in Boston matters, as is manifest from a spirited protest against the sale of Park Street Church which he contributes to the *Advance*. Here is the first half of it:—]

[*Advance*, Jan. 20, 1903.]

Park Street Church is connected with one of the most glorious epochs of Congregational effectiveness and spiritual power. It has stood thus many years in the heart of Boston, the last of the strongholds in that particular section where within a block are Tremont Temple, Baptist; King's Chapel, Unitarian; St. Paul's Church, Episcopalian; and Bromfield Street Church, Methodist. Just behind it are the State House and the Congregational House. As they emerge from the subway, the millions who pass that way see the Park Street spire as the first thing that greets their eyes. If there is a historic spot which the whole denomination has an interest in seeing preserved, it is Park Street Church. Men who have believed in its historic theological position, and men who have not believed in it, alike have joined in this feeling. Kate Gannett Wells said once to the writer, "It is a matter of concern to all Bostonians who preaches in and what becomes of Park Street Church." This was years ago. But it is also a matter of interest to the whole Congregational Church, East and West, what becomes of Park Street Church. Now we hear that the societies and church have voted to sell that spot and build elsewhere. Romola's grief and pain when Tito sold her father's library are nothing compared to the shame and grief which many hearts feel in this announcement.

**"CHURCH IS SAVED."**

**Plan to buy the Park Street Edifice fails.—Syndicate gives up the Project.—Public Sentiment a Strong Factor.—Another was Business Considerations.**

[*Boston Globe*, April 2, 1903.]

Park Street Church is again free from the grasp of business enterprise, and the society is at liberty to join in any patriotic movement to save the property in its present shape.

The men who made the bargain with the owners of the property for a purchase have failed to pay \$300,000 of the purchase money within the time agreed upon, and thus have forfeited all claim of any nature to the right of acquiring the property.

When the preliminary papers were passed which secured the sale at \$1,250,000, J. P. Reynolds, Jr., and Frederick C. Bowditch, trustees for the investing syndicate, posted \$25,000 as a forfeit to secure the first payment of \$300,000 on or before three o'clock on the afternoon of April 1.

The time limit expired without the sum having been paid, and a few minutes later the gentlemen announced that they and their friends were out of the deal.

It was not for lack of funds or from a vacillation of purpose that those interested failed to carry out their agreement. The dominating cause of the change of mind was the arousing of dormant public sentiment, but there were other circumstances that had weight in the matter.

**\$300,000 Quickly Raised.**

One man offered to give \$50,000 to save the structure. He was actuated by the beauty of the building, a survivor of the many imitations of the genius of Christopher Wren; by its historical associations, by the vantage-ground of its position as a landmark, and by its convenience for uses in matters religious, musical, forensic, patriotic, and educational.

His was followed by another subscription of \$50,000, and still other thousands and hundreds, until in a few weeks \$300,000 had

been raised for the purpose of redeeming the edifice from the new owners, if they would part with it.

There was another movement which had for its purpose the saving of the spire by moving it to another edifice. While this soon dropped out of mind as a serious proposition, it still served the purpose of showing that there was a good interest in the matter, constantly growing, and ready to be enlisted in any feasible plan.

Meantime the members of the church began to talk among themselves. They had caught the spirit from the public as it permeated conversation, letters, newspaper print, and public speech. These members had never discussed the subject much before. They had silently come to the conclusion that Park Street Church must go,—somewhere, anywhere,—and each supposed that the other was in favor of selling out and settling down in a mansion elsewhere.

Conversation begat agitation, interest was revived in hearts where it had been unknown, feeling was centralized and revealed, until finally it became apparent that a majority was in favor of saving the home, and in earnest about it.

Outside subscriptions continued, and church members joined their mites and talents. A committee of citizens, with Alexander S. Porter at its head, was appointed to take measures for preservation, and a meeting of wealthy and influential citizens was held at the Parker House.

An attempt was made to pass a legislative bill for the purchase of the property by the State.

Major Henry L. Higginson offered the services of his firm, Lee, Higginson & Co., to act as treasurer of funds, and every movement seemed to be in the direction of preservation.

#### **Other Considerations.**

This did not so directly affect the purpose of the purchasers as did some attendant circumstances and other influences. The money market became stringent; real estate men advised that the price to be paid was too large, that the property would not stand such a sum in a recapitalization of the syndicate.

Powerful influences, especially among investors and prospective customers, were actively opposed to the diversion of the spot to the realm of commercialism.

These and other reasons were cogent in the matter, and finally the trustees decided that they would abandon the project.

The church and society are now free to take hold of the proposition which has already been pretty thoroughly canvassed among both interests. This is the project of the Civic Memorial Corporation, which proposes to purchase—if the price can be agreed upon—by issuing a 2 per cent. bond, and obtaining income sufficient to pay the interest by rentals to the church or other organizations, and to private enterprises.

There is already reason to believe that fourteen of the twenty-two corporate members of the society who are free to vote and act are in favor of the plan, including an investment to some amount by the society, and that some of them will individually subscribe to the bonds if the scheme goes through.

Meanwhile the interest in other places, and even in distant States, is growing, and already over two hundred offers of subscriptions to the stock have been received.

The outlook is so changed from that of a few days ago that a well-known citizen of Boston, in talking about the matter with a *Globe* reporter last evening, said with emphasis, "It is safe enough now to say that Park Street Church is saved."

### PARK STREET CHURCH.

[*Boston Post*, April 4, 1903.]

The situation as regards the preservation of the Park Street Church building has been simplified to some extent by the expiration of the option for the purchase of that property held by a syndicate for business purposes. It is stated that the society is now in a position to deal with the committee of the Civic Memorial Corporation, and any proposition to the end that the sacred edifice may not be blotted from the map of Boston will be considered by the members of the church.

Any such dealings, we may hope, will be conducted in a spirit of liberality on the part of the owners of the property. The value of that which they have to sell has been created by the community which now seeks its preservation in memorial form. As the land on which this church edifice stands has grown from a comparatively insignificant value to an appraised valuation of \$90 a square foot, it has paid not one dollar of taxes. It has been exempt from the charges which the community levies upon all property devoted to secular uses. It is a conspicuous example of the "unearned increment." Now that the community wishes to save from obliteration this monument which it has paid so largely to preserve, no hard bargain should be sought. There should be a generous concession to the public sentiment.

It is to be expected that the strong feeling for the preservation of distinctive examples of the work of past generations in our public places will result in an arrangement for the saving of this monument.

### THE HANDEL AND HAYDN SOCIETY.

*[Transcript, Dec. 27, 1902.]*

If Park Street Church and choir must go the way of the Paddock elms and the Hancock Mansion, the Christmas oratorio reminds us that one of the great old things of Boston should buy Boston and save Boston. The Handel and Haydn Society has taken a new lease of life, and flourishes like the green bay-tree. . . .

The Handel and Haydn is the fount and origin of the musical culture of the people of Boston. It was at the time of our growth the sole and only reliance for the hearing of the great master-works, as they came from the pen of the modern masters, as well as the classical music of the eighteenth century. Best of all, the local necessities of the nineteenth century require that the people who are to listen to its masterpieces must also perform them. Hence it came to pass that Boston became musical in the blood,—the gift and taste for art have been handed down from generation to generation. It was a formal affair;

meals were adjusted to it; father and daughter have gone to the rehearsals in all weathers, and for reward have figured in the chorus the great nights, and come home together. All classes of folk have been drawn upon. To pass the examination for admission has been the pride of both the shop-keeper and his clerk, the mothers of Israel and sales-ladies, plain and pretty, white and black, rich and poor, new and old. The dude in evening dress and the representative of the Teamsters' Union in throat whiskers have stood side by side, and shouted the "Hallelujah" and "All we like sheep," and do to this day, with only the pride that comes from a good voice and a good head for counting the beat of the conductor, in coming in right after the rests, and, best of all triumphs, the liberty to sing at some truly great night, when the soloists are world-wide famous artists. The good old choir has been a great democratizer of music for Boston, making it a genuine passion, and not an affectation. All audiences correspond to the society.

### PARK STREET CHURCH AND "AMERICA."

*[Boston Transcript, Jan. 1, 1903.]*

One of the most interesting of the associations of the Park Street Church is that with "America," our most popular national hymn. It was in Park Street Church, on the Fourth of July, 1832, seventy years ago, that it was first given to our people, who took it to their hearts, and have gone on singing it more and more from that time to this. Dr. Smith, the author of the famous hymn, has himself given an account of its first production. At this time, when there is so much interest in Park Street Church, you may be glad to reprint his words:—

"The hymn of 'My Country, 'tis of thee,' was written in February, 1832. As I was turning over the leaves of several books of music, chiefly music for churches and schools, the words being in the German language, the music, which I found later to be 'God save the King,' impressed me favorably. I noticed at a glance that the German words were patriotic. But, without

attempting to translate or imitate them, I was led in the impulse of the moment to write the hymn now styled 'America,' which was the work of a brief period of time at the close of a dismal winter afternoon. I did not design it for a national hymn, nor did I think it would gain such notoriety. I dropped the manuscript into my portfolio, and thought no more of it for months. I had, however, once seen it after writing it, and gave a copy of it to Mr. Lowell Mason with the music from the German pamphlet; and, much to my surprise, on the succeeding Fourth of July he brought it out on the occasion of a Sunday-school celebration in Park Street Church, Boston."

## 5. RECENT ACTION OF THE CHURCH.

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### CALL FOR MEETING OF PARK STREET CHURCH.

BOSTON, June 22, 1903.

A special joint meeting of the Park Street Church and the Park Street Congregational Society will be held in the vestry of the latter's meeting-house on Tuesday, June 30, 1903, at 9 P.M., to determine whether two-thirds of the male members present at said meeting will discharge and waive all rights and privileges secured to them by an indenture dated Aug. 18, 1835, between Samuel H. Walley and others and the Park Street Congregational Society, or will authorize and empower the said Society to take such action as it may deem advisable for the future welfare of the said Park Street Church and the said Park Street Congregational Society, discharged from all liability and responsibility to the said "male members" by reason of the provisions of said indenture; or to determine upon what conditions they will discharge and waive said rights or give such authorization; and to transact any other business which may legally come before the meeting.

Per order of the Prudential Committee and five members of the Park Street Congregational Society.

THE PASTOR AND DEACONS OF  
PARK STREET CHURCH.

Attest: FRANK B. INGALLS, Clerk.

### SELL OR IMPROVE.

**Park Street Society is so Instructed.— Those who seek to keep Church are in Minority.— Muster only one Vote on Saving Clause.— Dr. Fred T. Lewis stands alone to limit Delegated Power.— Bad Feeling shown at Last Night's Meetings.**

*[Boston Globe.]*

As a result of votes passed at two meetings last evening in the Park Street Church, that property may now either be sold or improved, as the society may think best.

The first vote on whether the society should be given power to sell or improve was 46 to 12 in favor of granting such power. This vote was taken by the members of the church. After Dr. John L. Withrow had pleaded earnestly for harmony, a second vote was taken on this proposition, and the vote was then 47 to 1 in favor of granting the society the right to sell. The 11 others who had objected on the first vote did not vote when the second ballot was taken.

The second meeting was a joint meeting of the male members of the church and society to see whether that body would ratify the vote of the church in favor of giving the society the authority to sell or improve Park Street Church. A two-thirds vote was necessary to make it valid. The vote was 23 to 3 in favor of concurrence, which was more than the necessary two-thirds vote.

The society has only 23 votes, yet last night 26 votes were cast by it; and it was said that at least four members of the society were neither present at the meeting nor represented by proxy.

Several members in high indignation left the meeting last night, and Dr. Fred T. Lewis of Cambridge, a member of the society, was so incensed that he tendered his resignation to the society. It was not accepted.

Dr. Lewis spoke at the meetings last night, and read letters from several Boston pastors and from other prominent Bos-

tonians who are opposed to the removal of Park Street Church from its present location.

Dr. Lewis was the one who stood out against the 47, and he makes no secret of it. He was also one of the three who opposed ratification. The other two are understood to be William K. Porter and B. Frank Silsby.

The first meeting last night was called at 7.30 o'clock, with Deacon Wyman in the chair. Deacon D. Chauncey Brewer read the call. Edward H. McGuire and Alfred E. Colby spoke in favor of giving the society the right to sell or improve the property.

A speech opposing the granting of this authority was then made by F. A. Allen of the church.

Deacon Brewer favored moving if the property could be sold advantageously. He also said that people wouldn't buy the Park Street Church if it was bartered around.

The votes were then taken. The vote was first announced to be 46 to 10, but, as objection was made to the count, it was recounted, and found to be 46 to 12 in favor of giving the society the right to do as it wishes with the property.

After the meeting members of the church and society were unwilling to discuss the proceedings.

Both Dr. Withrow and Deacon Brewer denied all knowledge of any expected offers for the property, now that the society has a right to sell. Others, however, say that several offers are known to be in readiness, now that the society has the authority to bargain.

After the vote of ratification Deacon Brewer last night wanted the society to delegate its authority to a committee, but the proposition was not acted upon last night.

It is said by a member of the society that 14 of the 23 members are known to be in favor of leaving the church just where it is.

It is likely that the vote, 23 to 3, will not go unchallenged by those who oppose any change from the present location.

**PARK STREET CHURCH TO BE SOLD AND TORN DOWN.**

**Women Pew-holders not allowed to record their Votes.—**

**Dr. Lewis alone held out in Opposition to Sale of Property.**

[*Boston Journal.*]

Historic Park Street Church will be sold.

On the present site a modern building devoted to commercial enterprises will be erected.

This is the significance of the vote passed by the church and society at their special meeting held last night.

Dr. Fred T. Lewis, deacon of the church, made a vigorous opposition, but an overwhelming vote was passed by each branch to sustain the resolution presented; namely, "The whole matter shall be given into the hands of the society for the best possible improvement of the property or the selling of it."

**Women could not Vote.**

At a meeting of the society, which was called for nine o'clock, and from which women pew-holders were excluded, the resolution was passed by a vote of 23 to 3. Reporters were excluded from the meeting.

Dr. Lewis was a prominent figure in both meetings, and made an active fight. Although overruled in the church meeting, he declined to make the action of the body unanimous.

He was not absolutely opposed to the sale of the property, but thought the matter was of too vital importance to be hastily disposed of. Dr. William K. Porter and B. Frank Silsby supported Dr. Lewis.

**Opposition among Members.**

The tenor of the remarks of the opposition aroused some feeling among the members of the society, led by D. Chauncey Brewer. Mr. Brewer is a son-in-law of Rev. Dr. John L. With-

row, pastor of the church, and attorney for the society and pew-holders.

He declined to discuss the probable action of the society on the power just vested in them by the joint vote. It was likely, he thought, that the church would be sold. Deacon Wyman considered that it was no question for the public to bother itself about.

#### **Syndicate after Property.**

The society comprises those who are pew-holders or control the real property of the church. Of these, three are women. None were allowed to vote. Mr. Brewer said to a *Journal* man that this was because the old clause had become practically obsolete.

Dr. Withrow said: "No *bona fide* offer for the property has yet been made. I will not deny that a proposition from a syndicate for the property has been submitted, but it is probable that worship will be held at the old corner for some time to come."

#### **"THE JOURNAL'S ADVICE."**

[*Boston Journal*, July 1, 1903.]

Up bobs the sale of the Park Street Church again,—a thing which most of us thought was settled for some time to come. About now it may well be asked by the rank outsider, who is longer on business than he is on church government, if Park Street Church cannot make a success on "Brimstone Corner," which has been advertised all over the country, where in the city can it make a success? We suspect that churches are not unlike folks. If they have the goods, it doesn't make much difference where they are,—people will find them. If they haven't the goods, it doesn't matter where they are, either. Our advice to Park Street Church is, Quit fussing, and get the goods.

**"THE UNEARNED INCREMENT."**

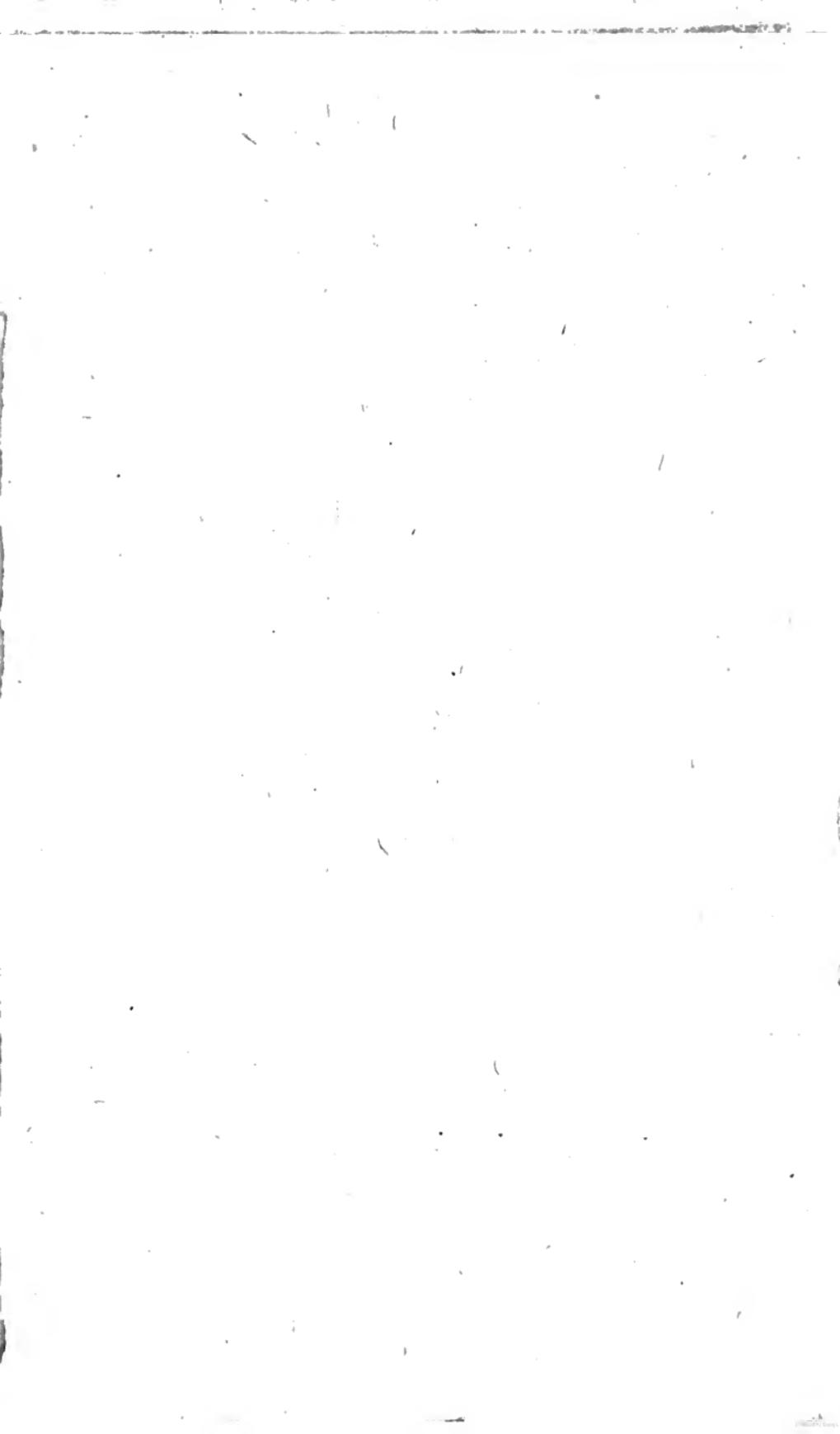
[*Boston Post.*]

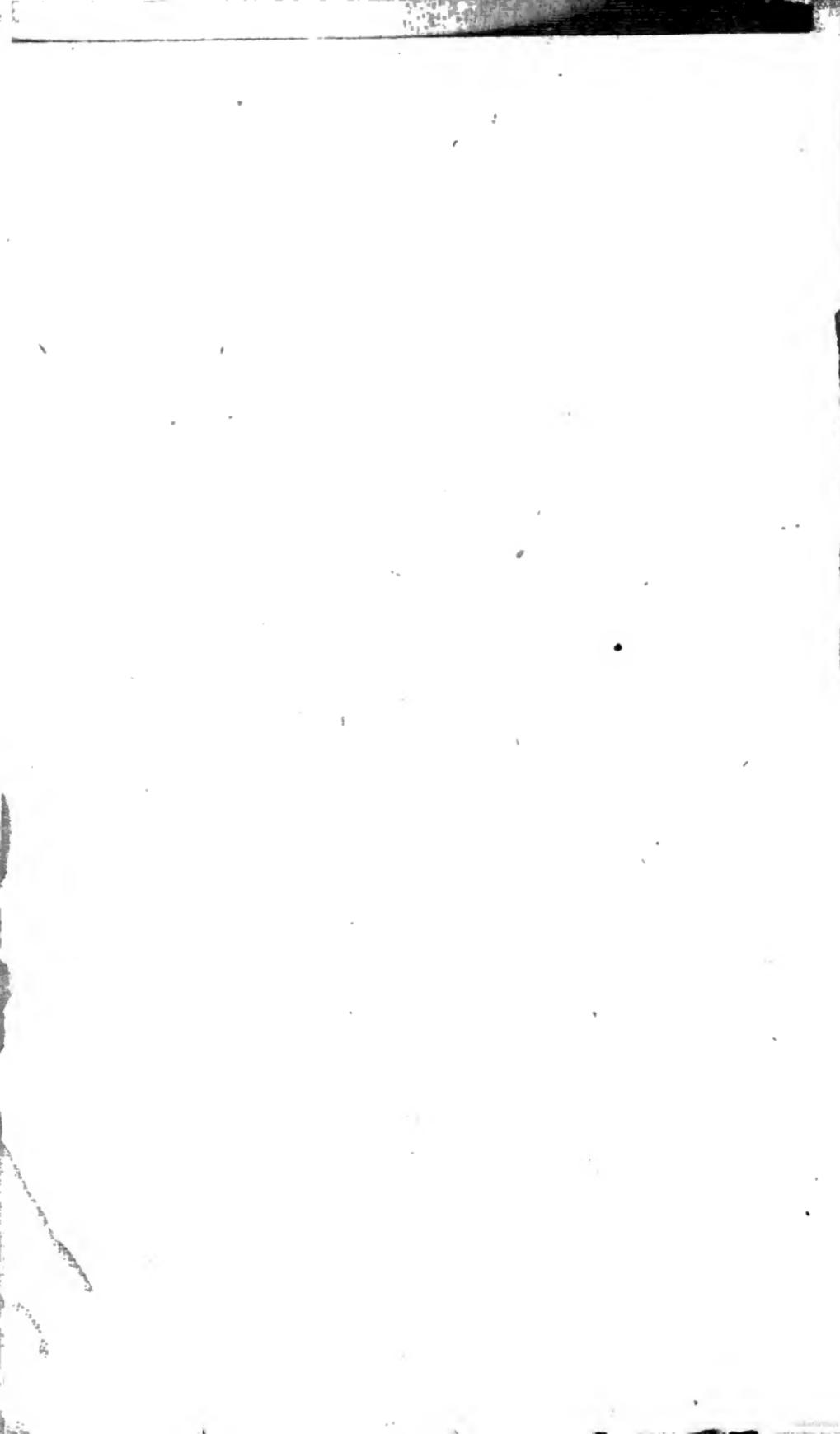
The enormous value of the land on the corner of Park and Tremont Streets has been created by the community, by the people. It is a conspicuous instance of the "unearned increment." The owners of this property, unlike the owners of property devoted to commercial and secular uses, have paid no taxes upon it. Its increase of value represents clear profit, free from any pecuniary contribution to the support of the government. Now that its owners propose to realize upon their holdings, they surely can afford to make some pecuniary concession to the public. That is to say, the public-spirited men and women who propose to save the Park Street Church building, and save it for the public, ought not to find themselves the victims of a close bargain driven by owners who propose to abandon the property they have held as a public trust.







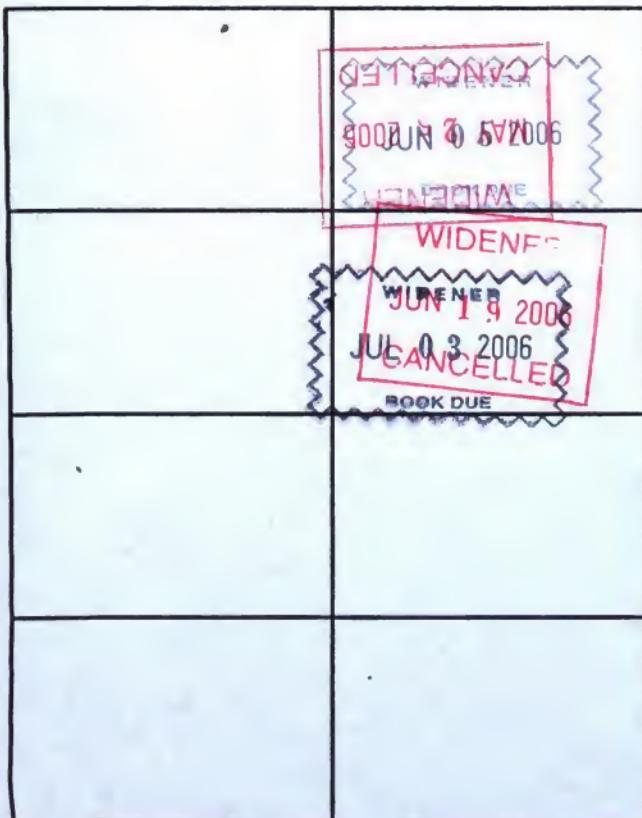




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